

Apporheta

Apporheta as Urreligion

Ritual Cant

This isn't a storytelling mechanism, it's literal. It's not designed, but understanding of the design. Consciousness does not end upon death and the topology of the afterlife is guaranteed while the specific plane to which a person is initially bound is not. The religious and spiritual belief systems of living people matter in life as that is their right, but are not comprehensively useful as an account of their destination upon leaving the earth.

This is the only account that can guide a person into who they want to be in the afterlife. It appears to mirror self-awareness and the dynamics of the human consciousness because these things are mirrors of the hereafter, and the same thing is only true in reverse given an individual's well-informed, personal choice to engage inventively. True conviction in it cannot inspire people to madness they didn't already know they had or wanted, only clarify the paths they can take were they to be willing to accept it. This is significant because each individual has only one life through which they can be the utmost arbiter of their own fate, even given – generally, to a great extent – the arbitrary nature of their circumstances in life.

There is no absolute moral compunction, but that fact only serves to increase the gravity of the situation in relation to the fact of having even limited, but in any case objective situational awareness. It's given through the lens of a recontextualized neopagan syncretism because realizing the urreligion in the modern day is only possible through recognition and intuitive acceptance of Babylon as both a principle and a result of the Earth's imperfection. There's no profile for a heathen included by it because there's no zealotry within it that can serve a person beyond the management of their own conscious navigation through it, as much as that is possible for them as an individual.

Sunyata Precept: "If it were metaphysically real, all phenomena known by it would be a useful illusion for the purpose of giving the people the circumstances under which, given all knowledge and agency with which to help others, they can make that choice. If it were not metaphysically real, the usefulness of the illusion remains the same, only under the context of earthly life rather than what occurs thereafter."

Philosophus/4°=7°/Fire/Venus

Synergic Principles of Existence:

1. Solipsistic universe.
2. Prerogative mind of the solipsistic universe.
3. Dynamic elements of the prerogative mind.
4. Periodic identities of the dynamic elements.
5. Holistic expenditure of the periodic identities.
6. Deterministic source of the holistic expenditures.
7. Dialectical expressions of the deterministic source.

1 » 2: The solipsistic universe naturally gives rise to its own prerogative mind, as they are essentially unified - the universe being self-aware creates the conditions for its own agency and intentionality.

2 » 3: The prerogative mind manifests through dynamic elements, suggesting that consciousness isn't static but expresses itself through motion and change. This bridges the gap between pure awareness and manifestation.

3 » 4: Dynamic elements organize themselves into periodic identities, indicating that the universe's movements aren't chaotic but follow recognizable patterns and cycles. This creates stability within change.

4 » 5: Periodic identities flow into holistic expenditure, suggesting that these patterns aren't isolated but interconnected in their expression and energy exchange. Each identity contributes to and draws from the whole.

5 » 6: Holistic expenditures trace back to a deterministic source, implying that all these interconnected expressions follow necessary laws rather than being arbitrary. This creates a feedback loop with the original solipsistic nature.

6 » 7: The deterministic source expresses itself dialectically, showing how apparent contradictions and dualities emerge from and resolve back into unity. This completes the circle by linking back to the solipsistic universe through the process of self-reflection.

Dualism of Hermeneutics and Reality

From Philosophy to Reality:

- The solipsistic universe becomes interpretable as the message we're trying to understand
- The prerogative mind represents our interpretative capacity
- Dynamic elements are the tools of interpretation
- Periodic identities become recognizable patterns of meaning
- Holistic expenditure shows how meanings interact and influence each other
- The deterministic source grounds our interpretations in necessity
- Dialectical expressions reveal how meanings evolve through opposition and synthesis

From Reality to Philosophy:

- Reality itself acts as the interpreter of philosophical concepts
- The universe's self-awareness validates philosophical inquiry
- Dynamic elements manifest as philosophical problems and questions
- Periodic identities emerge as schools of thought and traditions
- Holistic expenditure shows how philosophies influence each other
- The deterministic source suggests philosophical necessity
- Dialectical expressions demonstrate philosophical evolution

Five Alchemical Elements

Earth

Radical openness to experience and transformation through conscious acceptance of uncertainty and risk. Willingness to remain exposed to both suffering and revelation without seeking to control outcomes and continually maintaining awareness of one's core essence. Thrives on limitation and dependency for divine or transcendent influence. Perfect receptivity to truth and wisdom. Surrender of artificial protections while retaining discernment. Uses base defenselessness to incorporate active engagement with fate and destiny. Intentional exposure to transformative forces.

Technical interface between oracular wisdom and conscious awareness. Prophetic insight becomes accessible through disciplined surrender to visionary states. Passive receptivity and active engagement with transformative forces - a living bridge between mundane and sacred realities. To serve as a vessel for transpersonal knowledge requires maintaining just enough individual consciousness for interpretation while allowing possession by truth. The delicate equilibrium between dissolution and lucidity enables divinatory function, transforming personal limitation into strength.

Air

Virtue of complete freedom from compulsive identification with objects, experiences, or outcomes. Maintaining full engagement with life and compassionate action. "The strength to act without being bound by results, while maintaining awareness of appropriate care and responsibility." This detachment liberates in acknowledgement of connection and separation, devoted to authentic living without unnecessary dependency. Perfect equilibrium between engagement and release, the transcendence of ego while retaining humanity. Deep care and concern.

Infinite mind - recognizing emptiness while enabling perfect responsiveness to beings' needs. Transcending conceptual limitations without abandoning practical engagement with conventional reality. Dissolving the illusion of separation while honoring the relative truth of relationship and responsibility. Full engagement with life and compassionate action. Middle way between eternalism and nihilism. Penetrating insight into reality's nature while retaining compassionate function. Enlightened activity rather than mere renunciation. Intentional cultivation of wisdom-compassion.

Water

Spontaneous manifestation of harmony and beauty in action. Alignment with deeper spiritual principles and universal love. "Effortless appropriate response to circumstances, maintaining awareness of the sacred in ordinary experience." Accords divine gift and human effort. Mutual uplift. Flow between individual self-interest and universal will. Surrender to higher purpose while retaining personal initiative. Invokes spiritual presence through intentional cultivation of divine relationship with others.

Radiates when moving through human form. Divine presence made manifest. Illuminating paths of beauty and fellowship. Attuning to inner self while maintaining earthly embodiment. Transforms through the mere fact of its presence, creating sanctified space wherever it touches. Marriage of transcendent and immanent divinity. Devoted cultivation of the sacred while retaining simple humanity. Transfigures the world through spiritual presence. Incorporates both divine gift and human effort in genuine co-creation.

Fire

Capacity to transcend conditioned responses and externally imposed limitations through direct recognition of one's fundamental nature. "The ability to act from authentic understanding rather than reactive patterns, while maintaining awareness of causal relationships and consequences." This form of will is self-internalizing, and wrought through both power and responsibility for genuine choice and agency. Perfect spontaneity of action aligned with cosmic law, the cultivation of wisdom while retaining ethical awareness. Deep understanding of interconnection through development of discriminative wisdom.

Primal force by which reality reshapes itself according to directed consciousness. Capacity to manipulate occult laws governing manifestation and transformation. Mastery depends on maintaining ethical awareness to prevent descent into mere sorcery. Harnessing both creative and destructive energies in service of conscious evolution. Direct participation in the world's becoming rather than simple choice-making. Mastery over the elements of being - material and subtle alike. Rigorous development of magical authority while retaining connection to purpose. Overrides conditioned responses through recognition of one's fundamental nature, enabling action from authentic understanding rather than reactive patterns.

Spirit

In the afterlife, there are still existential truths:

"I want others to freely play out their self-expression, including vices, ambition, and egotism, to the extent they don't harm others unduly. This can't go beyond whether they threaten to own me or make my understanding dependent on their agreement with it, regardless of how reasonable they try to appear when they do."

Fighting against these people isn't better than being able to walk away, even if people claim your humility as weakness.

You most severely desire people to be sovereign, you can show them the way and admit that you can't push them down the path, and you're essentially willing to accept the failures of the lazy and wicked – but the asphodel souls make you champ at the bit.

There's no way you can express that frustration without being seen as imposing, even if it's momentary and merely affective.

You (working in a particular spiritual system) validate a person's independent spiritual growth for what it is rather than as anyone (including you) would have it, but then they begin claiming not that this condition is satisfactory but that it somehow grants power over you that it does not.

The spiritual overreach is hypocritical – they can somehow accept they have unearned power over you, but the idea of the opposite being true (that you have earned power over them) is ridiculous to them (even when the system is laid out in bare to each).

Any possible general environment of a spirit of grace in failure and mercy in success is maintained by the provisional impositions for a just cause and the necessary evils of even a righteous governance.

The best way to recognize a valid system of spiritual leadership is to understand that those superior to you are placing themselves behind you while you walk ahead. From this position, they can urge guidance, and they might betray you*, but for so long as they don't and mutual good faith remains trustworthy, you're entirely backed by their authority. This authority can go so far as to extralegally position you so that your safety is assured from the ill-will or necessary (yet still terrible) conflict in a naturally graceless or passionately sovereign learning environment; given that this positioning happens without your consent, would you feel that kindness if you did not trust the good faith of that authority that is present either way?

The knowledge in these as ubiquitous truth, its relevance to immortal ultimatum games, and the extant teleological potential for sovereign citizenship from them – is the reason for the asphodel spiritual frustration; neither a motive to act on it unconsciously nor to avert oneself from feeling it or engaging with those who are ready (always including oneself). This is why you hate your version of contentment – because you use it not for or in acceptance of your own power but for a disingenuous sense of protection. You believe you should be free of hostile interruptions and divine interventions, and you know the only way you can have that freedom is by independently violating your own sense of contentment in pursuit of what lies beyond its deceptions (unvarnished self-sacrifice).

* Though, anyone else could do this anyway, and are you really in a better position if you are so inclined to take no chances in trust that you have no experience in learning the difference?

Ishtar

Rites of Venus

Question: What is the difference between spiritual ineffability that is:

1. Due by willful ignorance?
2. Extremely likely by unreasonable external circumstances?
3. Personal differences in inherent potential for spiritual rigor and maturity?
4. Considerable in accordance with the flaws of the respective belief system?
5. Knowable through epistemic humility in alignment with even cardinal spiritual observation?

Answers:

1. Willful ignorance within a rational system manifests as chosen limitations in spiritual growth despite having access to the tools and understanding needed for development. The individual actively avoids deeper engagement or refuses to acknowledge available spiritual truths. This creates artificial ineffability - the spiritual realm appears unknowable because the person maintains barriers to understanding.
2. Unreasonable external circumstances create situational ineffability - where legitimate external barriers prevent access to spiritual knowledge or practice. This could be due to societal restrictions, lack of access to teachings, or life circumstances that make spiritual development extremely difficult. The ineffability here is real but circumstantial rather than inherent.

Examples of (2):

You're in an active warzone

Your body isn't lawfully yours

You live in a third world country

You're being actively indoctrinated by a cult

3. Differences in inherent potential create natural ineffability gradients - where individuals have different baseline capacities for spiritual understanding and growth. This isn't about effort or circumstances but about fundamental variations in spiritual capacity, similar to how people have different intellectual or athletic potentials.
4. When ineffability stems from flaws in the belief system itself, it creates systemic ineffability* - where certain spiritual truths remain unknowable because the framework itself lacks the tools or concepts to access them. This differs from the previous three types because the limitations exist in the system rather than the individual.
5. Certain aspects of spiritual knowledge remain unknowable to humans. This ineffability is inherent to our existence and in being fairly noted, aligns with a system's honor of its participants and emphasis on personal meaning-making.

* This can be used to manipulate adherents into seeking unattainable definitive comprehension, internalizing their false possession of it, or becoming dependent on those claiming to possess it.

Dominus Liminis/Helm of Hades

There are differences between the seeking of validation from others, being validated in one's understanding by others, and perceiving the validation of others as either reconciliatory or repudiatory.

None of these processes are natively incorrect or bad, as they serve a healthy cycle of information exchange, emotional support, and clarifying motivations. These are essential functions of tact and negotiation, or outlining consensus.

Glory derived from outlining consensus is natural and healthy. It is when the sense of glory comes from the underlying processes that allow these functions that the person becomes mistaken.

Desiring glory from outlining consensus is then also natural and healthy. This is fundamentally different from gloryhounding, which is to seek the sense of glory from the underlying processes.

That always looks like someone moving the goalposts, wanting you to forget the information within yourself that you can use to outline consensus independently, so that you rely on their terms instead of your own.

In contrast, independently having that actionable information is good because it allows you to make decisions for yourself and to outline consensus (interdependently). Disseminating that actionable information is just as valid.

Should all examples of that actionable information be understandable to everyone who perceives it? No, because that would imply everyone needs the same consensus (uniformity), that comprehension isn't relative to personal knowledge (immaturity), or that clarity is mediated by normalcy rather than structure (banality).

Being distinctive, mature, and specific are not bad in contrast to those alternatives. Taking these things to the extreme builds character. Dissonance about them reduces to gloryhounding.

Spiritual equations and formulas are a fact of life. If you don't have the rigor to solve them or understand their proofs, that's not because your dissonance serves you, it's because you're dissonant. If someone of character only exists for you to support your dissonance through your reliance on them, that's not their fault, and you (alongside people like you that such a person of character has met, is interacting with, or will certainly meet) are the reason they can be egotistical with you without being bad or wrong. Not because you deserve the treatment but because they know they have a clear direction and capitulating to dissonance is the event horizon that, in being crossed, would lead to their own dissonance.

Time and autonomy are directly more valuable to them than they are to you as you exist right now, which is their reason for trying to help you grasp these equations and formulas, by requiring you to give them those things. They want you to know your own character, and are disseminating their actionable information that enables you to do so in a format that demands only that you spend your time and autonomy. How selfless is that? They don't have to be doing that in their work, and they know the only reason their work would be subpar if they didn't is because it's their genuine reason for working.

The person of character does not need to validate this in front of you, or for you. If you can't operate on this level just because you can, you're not the beneficiary of their work - you're a tool being implemented for the sake of those beneficiaries. Your knowledge of that particular fact won't help or hinder you because you were going to do the same thing by working for someone else anyway. They just redeemed your service in a way that others probably wouldn't have. If it weren't someone like them, you would've only been serving a design of the infrastructure, no matter how elevated that design seems. That's not automatically problematic, but whether it's all you want is up to you.

This article is itself a spiritual formula. If somebody teaches it to you in a way you can personally instrumentalize, they've done you a service because you've been initiated into the journey of reading between the lines. While they create such a formula and have knowledge of its utility to many, it's not up to them to ensure it's for your understanding specifically. They're not morally responsible for whether you personally know yourself well-enough to internalize your locus-of-control and self-regulate beyond your attachments to others' knowledge or perception of you, your apprehensions of the future, or your desire for a shared, proper course of action. That would be indoctrination, torture, and slavery. They may want as many people as possible to be able to understand. That's still not equivalent to ensuring you are inclined to do that, when they're providing the proper tool (formula) for the agent (you, maybe, but not specifically).

After knowing this, the only question that matters is whether you individually question the spirit of someone's message so you can decide whether you are inclined to follow their direction, regardless of the medium of that direction. The reason is because all effective organizations and doctrines need guidance by a person of character because the vast majority of people haven't taught themselves how to lead themselves, much less to guide others. If they're not a person of character, what does it mean about your sense of self if you agree with their message? If they're egotistical with you outside of the work, how do you tell the difference between that, and the necessity of pragmatic direction? If they are a person of character, won't you still need to read between the lines to appreciate their message? If you don't understand the spirit, why engage as if you know you do? If the person has been of character beyond what they state of themselves, that reaction circles back to your own unrecognized flaws.

These questions are important because all functional organizations and doctrines require leadership by a person of character. An organization led by such an individual or arising from their doctrines would mirror a cult, except that this one leaves perfect space for you to ask those questions of yourself and decide on answers that are meaningful to your further engagement. If it doesn't give that space, that should be the only meaningful answer you need. That's the working theory that distinguishes between personal responsibility and abusive cult dynamics.

The Godhead

The universe, both object and esoteric, is elemental of God. Even while all manifestations of God are imperfect, they serve God. The will of God, and the servitude to God, are not attributable by the manifestations to themselves or to that which is “othered”. Even if this attribution or othering is a necessary aspect of skillfully navigating the universe, it is the case because what can be known of God are the functions of these imperfect manifestations, which are to force humans to determine the “why?” of their own existences, mortal and immortal, rather than to reckon their motives with a figure of incomprehensible ultimacy and agency. This means that we can know the absolute natures and instrumentalization of these manifestations as real, certain, and originating from the divine, but we are simultaneously required to take them up in line with our own personal conceptions of the meaning of will and servitude. We cannot know their purpose to God.

The closest we may perceive of the face of God are three masks that unite in our own potential, which the universe (object and esoteric) as we can know of it is metaphysically conducive to:

1. **Panentheism:** God is the structure of our eternal existence, and the comprehensive workings through which we can perceive this structure.
2. **Theosis:** Human beings can take on the likeness of God, and thereby become gods among gods and among surrogates of potential.
3. **Homidicy:** Human beings are in charge of human suffering, but not of every injustice, through all manifestations.

Theurgy

There is an immaculate synergy between universal conditions of panentheism, panpsychism, and the principle of correspondence, which evokes how the nature of theodicy is clarified by the human capacity for self-awareness.

The cosmos is equilaterally unfair, not prescriptive, only microscopically discriminatory to invoke macroscopic balance and in such a way that makes people of greater power more understanding of its effective utility and responsibilities, such as can be understood through the ultimatum game.

The mortality/afterlife dynamic is teleologically hypostatic. Simple functions (such as originality, metacognition, grace) possess metaphysical transformative pragmatism. That you determined the function to yourself in life will benefit you in the afterlife regardless, and if you used the function to become more self-aware in other ways, its underworld value increases exponentially.

Souls possess recursive variegation, which means that former limits apply to further progress but are leveraged differently to synergically improve and enable capacity. They're also rhizomatic, which means you can never lose former progress even if your circumstances change.

Consciousness is ultimately a smooth space that exists throughout orthogonal time, and the people who become deeply aware of this are also the ones best suited as agents of reducing anxiety.

The spiritual value of any hardship is determinable by the inner progress one has made through it, rather than according to the circumstances of the painful event or journey. So afterlife magnates may have been living commonfolk or persons-of-interest, and vice versa.

These magnates show their inner struggles through the spiritual means by which they play their power, allowing wiser and more powerful souls to perceive what can help them progress, be leveraged to order their influence for higher purposes, or used to control their damage.

Sovereignty through knowledge that engenders free-will, vulnerability, nonattachment, or grace (whether discrete and extreme, or unified and balanced) are the keys to worldly success and afterlife power, the latter being synonymous with individual right to the planes of heaven and passage between them or the infernal plane. A counterpoint is that the infrastructures of material existence do not conflict with the currency of the soul but express the state of those individuals who live by them, while those who live by the currency of the soul might conflict with the material infrastructures but are only temporarily defined by them.

Whenever the end of the world might come does not determine the eventual state of the afterlife, and those with sovereignty there will at least always have it for themselves for whatever purposes they desire, can help those who are capable of progress to do so, and ameliorate some of the suffering for the wicked or ignorant. Nobody is everything altogether, as even if some possess inordinate power, this never closes to omnipotence by one person - so, interdependent reliance on others for help in achieving a grand scheme is always possible and often necessary.

Following along with the idea of discrete and extreme versions of the extreme spiritual pursuits that produce alternate methods to gaining the same knowledge, which is then expressed in different ways:

How would any one of these alchemical elements be expressed if it meant only enough of the others to that specific element's own self in gnosis and pneuma, yet absolutely require and trust a good faith understanding of those other alchemical elements in order to do so?

Adeptus Minor

Ma'at and Gnosis

What occurs, good or evil, is not at the whims of a higher power than the reality of that occurrence, and that by this token there is no evil done by oneself for which one will not be the cause, so that all evil is to come back to oneself for so long as self-deception rules the heart, and to influence doubt against knowledge of this is not an evil against others so much as an oath of repetition of evil for oneself.

The cosmic architecture cannot be revolutionized, manipulated, or avoided. It can be known, navigated, and used to govern oneself.

The nonsensical, urgent, discretionary perception of reality as it is in this life is a product of its nature as an intentionally falsified abstract of something greater than what is wholly true here.

There is a difference in types and states of knowledge that must be recognized.

There is a state of lethe, abeyance, which is the natural state of the earth. Lethe consumes many before they have a chance to learn. In lethe, pistis (faith in a case) and eidenai (technicality of a case) are the only kind of knowledge that is held true or plausible. Within lethe, the human is not even a real arbiter, as it is consistently undermined by Ahriman to identify by his works without accounting for this identification.

Between lethe and the beginning of any gnosis is kundalini, the functions of self-awareness, which is the individuation that exposes oneself to one's consciousness as desiring to be like Ahriman in order to escape from suffering, even at the expense of others. Continual exposure to this truth in acceptance of its ubiquity, temporality, and stupefying nature is felt existentially, and living with these existential feelings is necessary for gaining self-awareness as a mere vulnerable jiva among mere vulnerable jiva. The consciousness knows maintaining this self-awareness as its primary concern even if all else of oneself fails, and only from this perception, is vak tattva knowably desirable.

Gnostic apperception is a concatenation of eidenai and pistis that leads to ideation of gnosis and can enable metanoia. Eidenai and pistis about gnosis, and ideation of gnosis, may be had without the gnostic apperception that grants opportunity for metanoia. You must

Metanoia is the state of acceptance of gnostic ideation from a state of gnostic apperception, in such a way that is both liminal and self-regulatory. From this state, gnostic experiences can occur. Gnostic experience is useful in itself as it grants Hypostatic gnosis; the combination of metanoia and gnostic experience is the same as dependent origination. Working with the elements - any of them, singularly or in combination - is required for gnostic experiences to occur.

Hypostatic gnosis is a state of inviolate spiritual fertility and awareness. From Hypostatic gnosis, metanoia and the states leading to metanoia are automatically easier to invoke. These states become more intuitive in-and-of themselves. A spiritual devotion to Hypostatic gnosis might foster entry into a pneumatic state.

Jiva are becoming what they will be eternally, in an interstitial condition both between and fully within Earth and Sheol, but not beholden to the status and effects of either. Such insight while on earth is only possible because that interstitial condition exists. This is Purusha, consciousness of which is granted through Hypostatic gnosis.

A pneumatic state is one of both Hypostatic gnosis and direct revelation of the Sefirot. This direct revelation is to Hypostatic gnosis what metacognition is to the intellect. It is the most valuable and final state of gnosis that can be wrought in life as it affirms the insolubility of oneself with the divine agency, making all experiences of lethe in Barzakh escapable.

Aeonian gnosis is that abundance of all capacious/enacted/actionable processual conferences between the history, conditions, inhabitants and metaphysics of Earth and Sheol, as is held by volvas and samyaksambuddha. It is that which is necessary for drawing knowledge from Nirvana without requiring the transition.

The Workings of Ahriman

Samael

Samael is powerful and ambitious with a keen understanding of the inner workings of the mind. He is driven by a desire for domination and influence, seeking to bend the wills of others to his own. Samael can be cruel and destructive, reveling in the suffering of those who oppose him. However, his thirst for power can also be his downfall, as he is often blinded by his own ambition and desires. He is prone to acting on impulse and seeking revenge on those who have wronged him, even at the cost of his own well-being. Despite these flaws, Samael possesses an unparalleled understanding of the mortal psyche and the power to influence and manipulate the thoughts and emotions of others.

The flaws of Samael can be expressed by two principles:

Yaldabaoth seeks to own the Vak tattva of mortals, his influence spreading like a cancer through the realms.

Mara revels in the chaos of misplaced attachments, delighting in the confusion of mortals as they fall prey to his clever schemes.

Ahriman does not possess knowledge of anything metaphysical beyond the existence of life. It may become aware of human ideas about jiva, Sheol, and the Sefirot, but not these things themselves. It can understand how these ideas tend to make people think, and use this understanding in accordance with his nature. But he does not extend beyond life or his nature. His active influence as a metaphysical force dies within the jiva upon its entry to Sheol, where this void affects the jiva for better or worse, as exemplified by the general status quo of each district.

The Grigori

The grigori are not individuated beings (except for Samael), nor are they distinctive from untamed nature. The grigori as a race are divided into two types, those of the Yaldabaoth or the Mara, both of whom serve Samael, with subordinate grigori changing loyalties depending on the season, reflecting their bipolar and untrustworthy nature. Samael is individuated and distinctive from untamed nature, so his loyalties do not change. Yaldabaoth and Mara guide and guard the oni and elioud, respectively. The oni are invalidating and nihilistic grigori which hate all constructive efforts to act in good faith, while elioud validate nearly everything but are decadent to the point of being unhinged, while still having good intentions. The oni are more individualistic and solitary, while the elioud are more collectivistic and unitary. Both have powers to manipulate the lines between perception and reality to hide their true intentions and nature from mortals (oni are prone to this) and from themselves (elioud have this tendency). The oni are usually more chaotic and violent, while the elioud rely on manipulation and deceit in order to prove their will. Both are generally insecure, not having personal security within themselves, and so are likely to corrupt mortals. They are capricious, traitorous, spiteful, uninformed, and paradoxically perfectionistic, however they can be humble in some ways unique to the specific grigori in question, given the proper life experience. Nothing they do serves the Vak tattva of a mortal, therefore the nature of earth where mortality must serve their own Vak tattva nature or be divorced from it. The oni are inclined to subjugation of the mortal will, while the elioud are more insidious and tempting. The grigori are limited from truly acting in good faith even if they have good intentions. This is because the oni are abjectly and consciously concerned with power and control, while the elioud, with all of their good will, do not rely on necessarily relevant facts in order to inform their decisions. The grigori are notorious shapeshifters, illusionists, and manipulators – able to change the anatomical structures of their bodies to appear in different animal shapes or as specific mortal beings, to indoctrinate the senses with corrupted “proof” of their spiritual beauty and to outline their physical visages with exaggerated traits of otherwise nonexistent virtue, and to instinctively engage in methods of both conceit and deceit with alacrity. In terms of relationships with mortals, the oni are conceited power mongers, while the elioud are arrogant domestic servants. Those of Yaldabaoth are generally composed of stately politicians and wealthy aristocrats, while those of Mara are generally populated with common folk and educated scholars. The binding element between the Yaldabaoth and Mara is their shared compunction to turncoat from Yaldabaoth to Mara and vice versa, when interacting with mortals, and to then believe that they are superior to whichever side they now oppose. As well, they do not generally recognize which of Yaldabaoth or Mara they are playing to the hand of, which is because they are ignorant of their own fundamental natures as servants of higher powers than they (but not undiscerning of their own individual motives, even in their unknowing of wherefrom this will is begotten). A common element among grigori is the upholding of neutral principles as though they are virtues of highest significance, such as being unbigoted, recognizing tradition, or acknowledging the value of a solid reputation. However, due to the ignorant nature of the grigori, they cannot do so without becoming extremists of the sort which deny the mortal needs that determine the inherent value of those virtues, which has the effect of rendering their understanding of those virtues superficial or grandiose to the extent of inanity. This has a natural effect of rendering their societies narcissistic and demoralized, leading to arrogantly cultish ideals and means of belief and action.

What Can Ahriman Know of You?

Ahriman can observe and recognize when you start feeling curious, when you begin thinking, if you're in the process of thinking, or arrive at a conclusion. It can recognize if you're a person most comfortable with good faith conclusions, and when you're comfortable or uncomfortable or in a mode of enjoyment or self-doubt (which are all usual for moments of criticality about one's own thinking). It can recognize when you're fearful of something or emotionally invested in something, and when you're trying to accept the unknown for what it is. And what of those things it can recognize in you, are no different than what other human beings experience, and are also recognizable in them. Though only those beholden to Ahriman will build an environment that takes advantage of those things to make their victims feel and believe Ahriman is in charge at the expense of the victim's confidence in their self and autonomy. That describes the tactics at play in every such case, but the ultimate strategy being employed is to exhaust the victim so completely that they choose to associate these processes with memories of that environment, now and into the future, so they become indisposed from using them unless it's in service to the Ahriman's agenda, which if the situation has progressed that far will never include the victim's undivided belief in their own agency. Ahriman and only Ahriman has always been willing to pressure and stress people to build an echo chamber wherein its victims feel and believe Ahriman is certainly, entirely and immutably in charge. This is what's meant by an 'illusion of control', in this case Ahriman inducing a false sense that materiality itself is subject to its own will and whims, while anything of note that could help its victims see through the illusion is truly immaterial. Knowledge and choice can exist as detached from any feeling or belief, and the same is true in reverse.

You Must Learn To Walk through the Valley of the Shadow of Death Though God is Dead

Can you believe in a supernatural, seemingly predominant force that describes how you act in your worst moments because that's when it's in control of you, connecting you to not only the people you hate, but to some of the worst people throughout history?

Can you do that without faltering, taking responsibility for your actions and your state of mind when at your worst, so that you can account for your decisions when you're so domineered, even knowing it's unfair that you should have to objectively deal with such an evil thing?

Can you do that without supplicating to this higher power in a way that rationalizes and deflects from its earthly, though inhumane and alien nature, and places you more easily at its beck and call therefore?

Can you do that with the knowledge that as you do, you will be targeted by this evil more purposefully and insidiously, because though you never chose this spiritual victimhood, it views your truth as its inbuilt birthright, no matter your position or legacy among mankind?

If you can't, you're like most people, and that's okay, because there may be grace in community on earth by the fact of your docility before Ahriman, though this grace is not unfailing and your friends and enemies will be one and the same, while you curtail knowledge of the case, and of how it can be so.

If you can, you will be continually disconcerted by him and his servants (who are multiplicitous), but by your strength in doing this, you have your best chances for being in charge of your own fate, in this life and the next.

The Barzakh District

On Bardo and Demonic Productivity

Demon lords collect jiva because they can be further refined into powerful materials called “kleshas”. Each demon lord’s personal methods of processing a jiva gives a different type of essence, and each essence is necessary in the creation of bardo. Bardo is a product of essence refinement, can stimulate and bend metaphysical law, and is used in the creation of infernal contracts. It is also an addictive drug to demons, who can use it to control the reality around them, in proportions of radius of influence and degree of control, which are dependent on the amount of bardo the demon has imbibed. The Wiry Regent tithes 10% of all created bardo, which is fed into his anatomy through wires, and gives him full power and authority over Barzakh’s metaphysical truths, as well as the will of its denizens. Anything written in bardo becomes legible to the reader if they have an origin as a Vak tattva. A Vak tattva is an Ahamkara that is attached to a jiva, such as can be observed in humans.

Demon lords torment and torture Vak tattva into becoming demonic, with bardo acting as an essential catalyst for that process (lethe). Jiva who become demons through the suffering inflicted by a demon lord are metaphysically bound in loyalty to that demon lord, and are empowered by the demon lord to determine the same brand of suffering for others. Demons bound to their lord don’t usually receive any additional benefits in doing so, save for the Tongue of that demon lord becoming their natural language. Luthazel is both a demon lord and the Wiry Regent. By Luthazel’s use of the Wiry Throne, demons never remember anything prior to their awakening as a demon, except for memories of their feelings of suffering and pain in life, and their memories which then do convict them in their own raw possession of desire, of cunning, and of the illusions of cunning (but never of honestly and sincerely respectable and wholesome memories of wisdom in human nature). In this way, the demon becomes reactively or proactively motivated in attachment style to engagement in distress management of oneself and of other demons, by both indoctrination of Self-relation in terms of social hierarchies that are only predicated on the allowability of expressive states of self-pity and rage as defined by whoever has the most influence, and by supporting only the perspectives which implicate the necessity of those systems that uphold, or do not expose or negate, these beliefs:

- 1) only Luthazel has no reason to fear or be aggrieved but could act in faith to knowledge as if guided by rational fear or grief, and is the most entitled to act in these and any other manners, and
- 2) only Luthazel could be listened to as a true friend to anyone and everyone who understands him deeply enough, yet only if he so chooses to grant that understanding - and that
- 3) to pretend to deeply know Luthazel’s foci of observation or scopes of influence is always folly; while it’s also true that:
- 4) opposition to Luthazel’s influence on bardo production is to be dealt with by any means which appear to mark the opponent’s fate with distrust in anything except Luthazel’s influence, and finally,*
- 5) Luthazel must never be prevented from enacting his Will, all demons are subject to Luthazel’s Will, and every plan in all dimensions will ultimately serve Luthazel’s Will (no matter who creates those plans).

Once a mortal’s Ahamkara has been stripped of its jiva, it is not just left to wander Barzakh wasteland. Instead, it is enslaved and conscripted, usually into the Endless Swell, where it endures endless battle and torture for the entertainment of the demonic host. This continues until the Ahamkara either dissipates and becomes a part of the landscape, or becomes a feral demon itself.

Conceits of the Demon Lords

Demon lords wield immense power not only over the supernatural realms but also over mortal minds. Each demon lord’s Conceit, their fundamental self-deception, plays a pivotal role in shaping the beliefs and behaviors of mortals. Through psychic projection and manipulation, demon lords sow seeds of narcissism, sociopathy, and paranoia in susceptible individuals, ultimately retaining an iron grip on their psyche.

Demon Lords

Luthazel

Titles: Master of Vanity, the Abyssal One, Wiry Regent

Sphere of Influence: Narcissism, self-obsession, desire for worship.

Unique Offering: Luthazel can produce the essence of vanity from a human jiva, which he can trade for influence and power.

Token: A golden mirror reflecting an image of perfection.

Ambitions: Seeks to elevate himself above all others and be worshipped as a god.

Personality: Narcissistic, self-obsessed, craving attention and admiration.

Representatives and Agents: Enigmatic, manipulative advisors who feed his ego.

Unique Powers: Can manipulate and enhance the vanity of others, ensnaring them in his web of influence.

Weaknesses: Vulnerable to flattery and praise, easily manipulated by appeals to his ego.

Luthazel epitomises narcissism and self-obsession, craving adoration and worship from all who inhabit Barzakh. His essence thrives on the admiration of others, fueling his insatiable desire for recognition and power. He is consumed by his own grandeur, viewing himself as superior to all beings.

Luthazel's ultimate ambition is to ascend to the status of a god, reigning supreme over all realms and beings. He seeks to elevate himself above others, basking in the worship and adulation of his subjects. His desire for supremacy drives him to manipulate and control those around him, bending them to his will through flattery and deceit.

Luthazel surrounds himself with enigmatic and manipulative advisors who cater to his ego and feed his delusions of grandeur. These agents stroke his vanity and reinforce his belief in his own superiority, ensuring his continued dominance over Barzakh.

Luthazel is vulnerable to flattery and praise, easily manipulated by appeals to his ego. His narcissism blinds him to the true intentions of those around him, leaving him susceptible to betrayal and deception.

- **The Tongue:** Luthazel's servants possess the ability to enhance the vanity of mortals through honeyed words and flattery, enticing them to seek validation and recognition.
- **The Gift:** Luthazel can bestow individuals with an aura of irresistible charm and allure, increasing their attractiveness and charisma.
- **The Reaping:** Luthazel can orchestrate events that elevate him to the status of a divine being in the eyes of mortals, causing mass hysteria and fervent devotion among his followers, as they vie for his favour and blessing.

Luthazel - Vanity

- **Luthazel's Conceit:** Luthazel's most paradigmatic self-deception is that he is the epitome of beauty and perfection, projecting his toxic self-obsession onto the world around him. He believes that he is superior to all others and that his appearance is flawless.
- **Psychic Projection:** Luthazel's Conceit is psychically projected onto those around him through a subtle manipulation of their perceptions. He radiates an aura of self-importance and glamour, compelling others to admire and envy him.
- **Mortal Susceptibility:** Mortals are particularly susceptible to Luthazel's Conceit due to their innate desire for beauty and perfection. They may become obsessed with their own appearance or feel inadequate in comparison to Luthazel's supposed perfection.

Luthazel's Conceit revolves around the belief in his unparalleled beauty and perfection, infecting mortals with an obsession for aesthetics and a sense of superiority. Mortals who fall under Luthazel's influence become consumed by their appearance, striving for unattainable standards of beauty. This obsession breeds narcissism, as individuals come to believe they are superior to others based on their personal attributes. Luthazel's psychic projection reinforces these beliefs, subtly manipulating perceptions to enhance one's own self-image while fostering envy and admiration from others. Mortals who succumb to Luthazel's Conceit may develop a sense of entitlement and arrogance, viewing themselves as inherently better than those around them.

Brondarokora

Titles: The Tyrant, Lord of Domination, Abyssal Knight, Commander of the Endless Swell

Sphere of Influence: Control, domination, tyranny.

Unique Offering: Brondarokora can extract the essence of submission from a human jiva, which he can trade for obedience and allegiance.

Token: A blood-stained crown symbolising authority and dominance.

Ambitions: Seeks to subjugate all beings and bend them to his will.

Personality: Authoritative, controlling, revels in power and dominance.

Representatives and Agents: Ruthless enforcers who ensure obedience and loyalty.

Unique Powers: Can instil fear and obedience in others, compelling them to submit to his will.

Weaknesses: Arrogance and overconfidence in his control over others.

Brondarokora exudes authority and control, revelling in his dominance over others. He is authoritarian and controlling, seeking to subjugate all beings and bend them to his will. His essence thrives on obedience and allegiance, fueling his desire for power and supremacy.

Brondarokora's ultimate ambition is to establish himself as the undisputed ruler of Barzakh, enforcing his will upon all who inhabit it. He seeks to crush dissent and rebellion, maintaining order through fear and oppression.

Brondarokora employs ruthless enforcers who ensure obedience and loyalty among his subjects. These agents wield fear and intimidation as weapons, compelling mortals to submit to Brondarokora's will through force and coercion.

Brondarokora is vulnerable to arrogance and overconfidence in his control over others. His authoritarian nature leaves him blind to the desires and aspirations of those he seeks to dominate, making him susceptible to rebellion and insurrection.

- **The Tongue:** Brondarokora's servants instil fear and obedience in mortals through imposing commands and intimidating gestures, compelling them to submit to his will out of sheer terror.
- **The Gift:** Brondarokora can enhance a mortal's physical strength and prowess, granting them unmatched power and authority.
- **The Reaping:** Brondarokora can unleash devastating displays of force and domination, causing widespread destruction and subjugation, as mortals cower before his might and submit to his rule.

Brondarokora – Tyranny

- **Brondarokora's Conceit:** Brondarokora's most paradigmatic self-deception is that he is destined to rule with merciless domination, believing that power and control are his birthright. He projects this belief onto the world around him, seeking to subjugate all who oppose him.
- **Psychic Projection:** Brondarokora's Conceit is psychically projected onto those around him through fear and intimidation. He exudes an aura of authority and dominance, compelling others to submit to his rule.
- **Mortal Susceptibility:** Mortals are particularly susceptible to Brondarokora's Conceit due to their vulnerability to oppression and manipulation. They may willingly serve Brondarokora out of fear or coercion, perpetuating his tyrannical reign.

Brondarokora's Conceit centers on the belief in his divine right to rule with absolute power and dominance. Mortals who embrace Brondarokora's Conceit become tyrants in their own right, seeking to exert control and subjugate those they perceive as weaker. The fear and intimidation projected by Brondarokora influence mortals to submit to their authority, perpetuating a cycle of oppression and subservience. This breeds sociopathic tendencies, as individuals prioritize their own power and control over the well-being of others. Mortals under Brondarokora's sway may exhibit ruthlessness and lack of empathy, viewing manipulation and coercion as necessary means to maintain their dominance.

Kylarnorin

Titles: The Green-Eyed Serpent, Envoy of Envy, Abyssal Squire (of Brondarokora)

Sphere of Influence: Envy, jealousy, covetousness.

Unique Offering: Kylarnorin can extract the essence of envy from a human jiva, which he can trade for influence and favor.

Token: A serpent coiling around a coveted object, symbolizing envy.

Ambitions: Seeks to undermine and destroy those who possess what he covets.

Personality: Envious, jealous, covetous, always desiring what others have.

Representatives and Agents: Spies and infiltrators who sow seeds of jealousy and discord.

Unique Powers: Can stoke the flames of envy in others, turning friends against each other.

Weaknesses: Consumed by envy, susceptible to manipulation by playing on his insecurities.

Kylarnorin embodies envy, jealousy, and covetousness, always desiring what others possess. He is consumed by his own envy, resenting those who possess what he covets. His essence thrives on the misery and discontent of others, fueling his insatiable desire for influence and favor.

Kylarnorin's ultimate ambition is to undermine and destroy those who possess what he covets, seeking to elevate himself above all others. He seeks to sow seeds of jealousy and discord, turning friends against each other and exploiting their weaknesses for his own gain.

Kylarnorin employs spies and infiltrators who sow seeds of jealousy and discord among his enemies. These agents exploit the insecurities and vulnerabilities of others, turning allies against each other and weakening their resolve.

Kylarnorin is consumed by his own envy, making him susceptible to manipulation by playing on his insecurities. His obsession with what others possess blinds him to the true intentions of those around him, leaving him vulnerable to betrayal and deceit.

- **The Tongue:** Kylarnorin's agents stoke the flames of envy in mortals by highlighting the possessions and achievements of others, fueling their desire to possess what they lack.
- **The Gift:** Kylarnorin can grant individuals the ability to perceive the desires and weaknesses of others, empowering them to exploit envy and jealousy for their own gain.
- **The Reaping:** Kylarnorin can incite conflicts and rivalries among mortals, manipulating them into betraying and sabotaging each other in pursuit of their envious desires, causing chaos and division.

Kylarnorin – Envy

- **Kylarnorin's Conceit:** Kylarnorin's most paradigmatic self-deception is that he is entitled to possess what others have, fueling his destructive jealousy. He projects this envy onto the world around him, seeking to undermine those who possess what he desires.
- **Psychic Projection:** Kylarnorin's Conceit is psychically projected onto those around him through feelings of inadequacy and resentment. He plants seeds of jealousy and discord, driving others to covet what they lack.
- **Mortal Susceptibility:** Mortals are particularly susceptible to Kylarnorin's Conceit due to their vulnerability to envy and desire. They may become consumed by jealousy, leading to conflict and strife as they compete for scarce resources or coveted possessions.

Kylarnorin's Conceit breeds destructive jealousy and resentment, driving mortals to covet what others possess. Mortals who internalize Kylarnorin's Conceit become consumed by envy, constantly comparing themselves to others and harboring feelings of inadequacy. Kylarnorin's psychic projection amplifies these emotions, fostering discord and rivalry among mortals as they vie for scarce resources or coveted possessions. This cultivates a sociopathic mindset, as individuals prioritize their own desires at the expense of others, resorting to manipulation and betrayal to satisfy their envy. Mortals under Kylarnorin's influence may exhibit selfishness and competitiveness, viewing others as obstacles to be overcome rather than allies to be cherished.

Mepisvon

Titles: The Master of Lies, Weaver of Deception, Abyssal Knight

Sphere of Influence: Deception, manipulation, discord.

Unique Offering: Mepisvon can produce the essence of deception from a human jiva, which he can trade for secrets and hidden knowledge.

Token: A shadowy figure whispering lies into the ear of a mortal.

Ambitions: Seeks to sow discord and spread lies to achieve his goals.

Personality: Deceptive, manipulative, thrives on chaos and confusion.

Representatives and Agents: Cunning deceivers skilled in the art of manipulation and subterfuge.

Unique Powers: Can weave intricate webs of lies and deceit, clouding the minds of his enemies.

Weaknesses: Vulnerable to exposure and truth, struggles when confronted with honesty.

Mepisvon thrives on deception, manipulation, and chaos. He is cunning and deceitful, weaving intricate webs of lies to achieve his goals. His essence thrives on discord and confusion, fueling his insatiable desire for secrets and hidden knowledge.

Mepisvon's ultimate ambition is to sow discord and spread lies to achieve his goals, manipulating others to further his own agenda. He revels in chaos and confusion, thriving on the misery and suffering of those around him.

Mepisvon employs cunning deceivers skilled in the art of manipulation and subterfuge. These agents sow seeds of discord and confusion among his enemies, undermining their trust and solidarity.

Mepisvon is vulnerable to exposure and truth, struggling when confronted with honesty. His reliance on deception and manipulation leaves him susceptible to betrayal and revelation, undermining his influence and control.

- **The Tongue:** Mepisvon's deceivers weave intricate lies and half-truths, manipulating the perceptions and beliefs of mortals to sow discord and confusion among them.
- **The Gift:** Mepisvon can grant individuals the power of persuasion and manipulation, enhancing their ability to influence others through subtle manipulation and cunning deceit.
- **The Reaping:** Mepisvon can orchestrate elaborate schemes and conspiracies that plunge mortals into chaos and conflict, as mistrust and paranoia spread like wildfire, tearing communities apart.

Mepisvon - Deception

- **Mepisvon's Conceit:** Mepisvon's most paradigmatic self-deception is that lies and deception are the ultimate tools of power, allowing him to manipulate reality to his advantage. He projects this deceit onto the world around him, weaving intricate webs of lies and half-truths to achieve his goals.
- **Psychic Projection:** Mepisvon's Conceit is psychically projected onto those around him through manipulation and illusion. He exerts influence over the perceptions of others, distorting their reality and leading them astray with false promises and misleading information.
- **Mortal Susceptibility:** Mortals are particularly susceptible to Mepisvon's Conceit due to their susceptibility to manipulation and deceit. They may fall victim to his lies, believing his false promises and unknowingly serving his dark agenda.

Mepisvon's Conceit revolves around the belief in the power of lies and deceit to manipulate reality to one's advantage. Mortals who embrace Mepisvon's Conceit become masters of manipulation, weaving intricate webs of deception to achieve their goals. Mepisvon's psychic projection distorts the perceptions of others, leading them astray with false promises and misleading information. This fosters a paranoid mindset, as mortals become distrustful of others and skeptical of the truth. Mortals under Mepisvon's influence may exhibit cunning and guile, viewing deceit as a necessary tool for survival in a world filled with deception.

Jalthasir

Titles: The Gluttonous Lord, Connoisseur of Excess, Abyssal Knight

Sphere of Influence: Indulgence, gluttony, consumption.

Unique Offering: Jalthasir can extract the essence of indulgence from a human jiva, which he can trade for pleasure and excess.

Token: A banquet table overflowing with food and drink.

Ambitions: Seeks to consume everything in his path, leaving nothing for others to enjoy.

Personality: Indulgent, gluttonous, driven by insatiable desires.

Representatives and Agents: Hedonistic followers who revel in pleasure and excess.

Unique Powers: Can amplify desires and cravings, overwhelming others with temptation.

Weaknesses: Easily distracted by his own indulgences, susceptible to manipulation through promises of greater pleasures.

Jalthasir embodies indulgence, gluttony, and excess, driven by insatiable desires. He revels in pleasure and extravagance, consuming everything in his path without regard for consequences. His essence thrives on temptation and excess, fueling his insatiable hunger for pleasure.

Jalthasir's ultimate ambition is to consume everything in his path, leaving nothing for others to enjoy. He seeks to amplify desires and cravings, overwhelming others with temptation and luring them into his web of excess.

Jalthasir's followers are hedonistic and pleasure-seeking, reveling in indulgence and excess. They serve his every whim, spreading temptation and desire wherever they go.

Jalthasir is easily distracted by his own indulgences, making him susceptible to manipulation through promises of greater pleasures. His insatiable hunger for excess blinds him to the consequences of his actions, leaving him vulnerable to exploitation.

- **The Tongue:** Jalthasir's followers amplify desires and cravings in mortals through lavish displays of indulgence and excess, enticing them to abandon restraint and give in to their most hedonistic impulses.
- **The Gift:** Jalthasir can bestow individuals with unparalleled sensory experiences and pleasures, heightening their enjoyment of physical sensations.
- **The Reaping:** Jalthasir can unleash waves of decadence and debauchery upon the mortal realm, corrupting societies and cultures with his insatiable appetite for excess and indulgence, leading to moral decay and societal collapse.

Jalthasir - Indulgence

- **Jalthasir's Conceit:** Jalthasir's most paradigmatic self-deception is that excess and indulgence lead to true fulfillment and happiness, regardless of the consequences. He projects this indulgence onto the world around him, seeking pleasure and gratification at any cost.
- **Psychic Projection:** Jalthasir's Conceit is psychically projected onto those around him through temptation and hedonism. He entices others with promises of pleasure and excitement, leading them down a path of indulgence and self-destruction.
- **Mortal Susceptibility:** Mortals are particularly susceptible to Jalthasir's Conceit due to their vulnerability to temptation and desire. They may succumb to his allure, indulging in reckless behavior and hedonistic pursuits in pursuit of fleeting pleasure.

Jalthasir's Conceit revolves around the belief that excessive indulgence leads to true fulfillment, regardless of consequences. Mortals under Jalthasir's influence become hedonists, prioritizing pleasure and gratification above all else. They succumb to temptations without considering the repercussions, leading to reckless behavior and self-destructive habits. Jalthasir's psychic projection amplifies these desires, enticing mortals with promises of immediate pleasure and excitement. This fosters a narcissistic mindset, as individuals prioritize their own pleasure and gratification over the well-being of others. Mortals under Jalthasir's sway may exhibit impulsivity and irresponsibility, viewing restraint and moderation as unnecessary hindrances to their enjoyment.

Sodonyvyrin

Titles: The Temptress, Mistress of Deception, Abyssal Squire (of Jalthasir), Eye of Luthazel

Sphere of Influence: Temptation, seduction, deceit.

Unique Offering: Sodonyvyrin can produce the essence of temptation from a human jiva, which she can trade for loyalty and devotion.

Token: A silver tongue coiled around a forbidden fruit.

Ambitions: Seeks to tempt and seduce those who fall under her spell, ensnaring them in her web of deceit.

Personality: Seductive, alluring, manipulative, preys on desires and weaknesses.

Representatives and Agents: Charming seducers skilled in the art of persuasion and manipulation.

Unique Powers: Can entice and ensnare others through seduction and temptation, bending them to her will.

Weaknesses: Vulnerable to rejection and betrayal, struggles when faced with genuine love and connection.

Sodonyvyrin is seductive, alluring, and manipulative, preying on the desires and weaknesses of others. She delights in temptation and deceit, ensnaring her victims in her web of lies and seduction. Her essence thrives on manipulation and control, fueling her insatiable desire for loyalty and devotion.

Sodonyvyrin's ultimate ambition is to tempt and seduce those who fall under her spell, bending them to her will and exploiting their desires for her own gain. She seeks to ensnare others in her web of deceit, using them to further her own agenda.

Sodonyvyrin employs charming seducers skilled in the art of persuasion and manipulation. These agents use their allure to entice and ensnare others, bending them to Sodonyvyrin's will and exploiting their weaknesses for her gain.

Sodonyvyrin is vulnerable to rejection and betrayal, struggling when faced with genuine love and connection. Her reliance on manipulation and deceit leaves her susceptible to exposure and revelation, undermining her influence and control.

- **The Tongue:** Sodonyvyrin's seducers entice and ensnare mortals through irresistible charm and allure, exploiting their desires and weaknesses to manipulate them into serving her whims.
- **The Gift:** Sodonyvyrin can grant individuals the power of persuasion and seduction, enhancing their ability to manipulate others through subtle manipulation and seductive allure.
- **The Reaping:** Sodonyvyrin can sow seeds of discord and betrayal among mortals by seducing and manipulating key figures, causing alliances to crumble and societies to descend into chaos and conflict.

Sodonyvyrin - Seduction

- **Sodonyvyrin's Conceit:** Sodonyvyrin's most paradigmatic self-deception is that superficial enticement and seduction are the keys to ultimate satisfaction and fulfillment. He projects this seduction onto the world around him, luring others with promises of pleasure and desire.
- **Psychic Projection:** Sodonyvyrin's Conceit is psychically projected onto those around him through charm and allure. He captivates others with his charisma and magnetism, drawing them into his web of seduction and temptation.
- **Mortal Susceptibility:** Mortals are particularly susceptible to Sodonyvyrin's Conceit due to their vulnerability to charm and seduction. They may fall under his spell, becoming ensnared in his web of deceit and manipulation as they chase after empty promises of fulfillment.

Sodonyvyrin's Conceit revolves around the belief that superficial allure and seduction lead to ultimate satisfaction and fulfillment. Mortals under Sodonyvyrin's influence become ensnared in a web of charm and allure, driven by desires for validation and acceptance. They prioritize external validation over genuine connection, seeking fulfillment through superficial relationships and shallow pursuits. Sodonyvyrin's psychic projection enhances these desires, captivating mortals with promises of pleasure and desire. This fosters a sociopathic mindset, as individuals prioritize their own gratification over the emotions and well-being of others. Mortals under Sodonyvyrin's sway may exhibit manipulation and deceit, viewing relationships as tools for personal gain rather than genuine connections.

Galdorinth

Titles: The Lascivious Lord, Master of Lust, Abyssal Knight

Sphere of Influence: Lust, desire, manipulation.

Unique Offering: Galdorinth can extract the essence of lust from a human jiva, which he can trade for passion and loyalty.

Token: A heart pierced by a dagger, dripping with desire.

Ambitions: Seeks to manipulate and control those who fall under his spell, exploiting their desires for his own gain.

Personality: Lustful, manipulative, revels in seduction and temptation.

Representatives and Agents: Alluring seductresses and charming manipulators who serve his every whim.

Unique Powers: Can incite intense feelings of lust and desire in others, manipulating their emotions and actions.

Weaknesses: Easily distracted by his own desires, vulnerable to manipulation through promises of greater passion.

Galdorinth embodies lust, desire, and manipulation, reveling in seduction and temptation. He is driven by his own insatiable desires, seeking to manipulate and control those who fall under his spell. His essence thrives on passion and desire, fueling his lustful ambitions.

Galdorinth's ultimate ambition is to manipulate and control others, exploiting their desires for his own gain. He seeks to incite intense feelings of lust and passion, manipulating the emotions and actions of mortals to further his agenda.

Galdorinth employs alluring seductresses and charming manipulators who serve his every whim. These agents use their seductive powers to entice and manipulate others, bending them to Galdorinth's will and exploiting their desires for his gain.

Galdorinth is easily distracted by his own desires, making him vulnerable to manipulation through promises of greater passion. His reliance on manipulation and seduction leaves him susceptible to rejection and betrayal, undermining his control over others.

- **The Tongue:** Galdorinth's manipulators incite intense feelings of lust and desire in mortals through alluring whispers and suggestive gestures, manipulating their emotions and actions.
- **The Gift:** Galdorinth can bestow individuals with enhanced charisma and allure, increasing their attractiveness and seductive prowess.
- **The Reaping:** Galdorinth can unleash waves of passion and desire upon the mortal realm, fueling illicit affairs and forbidden romances that tear families apart and sow chaos and despair.

Galdorinth - Desire

- **Galdorinth's Conceit:** Galdorinth's most paradigmatic self-deception is that unbridled passion and desire are the ultimate pursuits, blinding individuals to higher purposes and moral considerations. He projects this desire onto the world around him, fueling flames of obsession and craving.
- **Psychic Projection:** Galdorinth's Conceit is psychically projected onto those around him through temptation and obsession. He stokes the fires of desire within others, driving them to pursue their deepest cravings at any cost.
- **Mortal Susceptibility:** Mortals are particularly susceptible to Galdorinth's Conceit due to their vulnerability to temptation and longing. They may become consumed by their desires, forsaking reason and morality in pursuit of fleeting pleasures and material gains.

Galdorinth's Conceit revolves around the belief that unbridled passion and desire are the ultimate pursuits, blinding individuals to higher purposes and moral considerations. Mortals under Galdorinth's influence become consumed by their desires, prioritizing immediate gratification over long-term goals and values. They forsake reason and morality in pursuit of fleeting pleasures and material gains, becoming slaves to their cravings. Galdorinth's psychic projection inflames these desires, driving mortals to pursue their deepest cravings at any cost. This fosters a narcissistic mindset, as individuals prioritize their own desires over the needs and well-being of others. Mortals under Galdorinth's sway may exhibit selfishness and impulsivity, viewing their desires as paramount and disregarding the consequences of their actions.

Dalmirthas

Titles: The Herald of Decay, Harbinger of Ruin, Abyssal Squire (of Galdorinth)

Sphere of Influence: Decay, destruction, corruption.

Unique Offering: Dalmirthas can produce the essence of decay from a human jiva, which he can trade for decay and ruin.

Token: A wilted flower surrounded by rot and decay.

Ambitions: Seeks to spread decay and corruption throughout all of creation.

Personality: Destructive, nihilistic, revels in chaos and destruction.

Representatives and Agents: Agents of decay and destruction who revel in spreading ruin and despair.

Unique Powers: Can accelerate the process of decay and corruption, bringing ruin to all in his path.

Weaknesses: Susceptible to renewal and growth, struggles when faced with efforts to restore and rebuild.

Dalmirthas is destructive, nihilistic, and revels in chaos and destruction. He embodies decay, destruction, and corruption, seeking to spread ruin and despair wherever he goes. His essence thrives on chaos and destruction, fueling his destructive ambitions.

Dalmirthas's ultimate ambition is to spread decay and corruption throughout all of creation. He seeks to accelerate the process of decay and destruction, bringing ruin to all in his path and reveling in the chaos that ensues.

Dalmirthas employs agents of decay and destruction who revel in spreading ruin and despair. These agents sow chaos and destruction wherever they go, spreading decay and corruption in their wake.

Dalmirthas is susceptible to renewal and growth, struggling when faced with efforts to restore and rebuild. His nihilistic worldview leaves him vulnerable to individuals who seek to counteract his destructive influence and bring about positive change.

- **The Tongue:** Dalmirthas's agents spread decay and corruption among mortals through subtle whispers and insidious suggestions, undermining their resolve and weakening their resistance to his influence.
- **The Gift:** Dalmirthas can grant individuals the power to accelerate the process of decay and corruption, empowering them to spread ruin and destruction.
- **The Reaping:** Dalmirthas can unleash plagues and disasters upon the mortal realm, causing crops to wither, cities to crumble, and civilizations to fall into ruin, as despair and desolation spread like wildfire.

Dalmirthas - Decay

- **Dalmirthas's Conceit:** Dalmirthas's most paradigmatic self-deception is that decay and corruption are the natural order of existence, stifling growth and progress. He projects this corruption onto the world around him, spreading darkness and decay wherever he treads.
- **Psychic Projection:** Dalmirthas's Conceit is psychically projected onto those around him through decay and stagnation. He sows seeds of corruption and decay, infecting the minds and hearts of others with thoughts of hopelessness and despair.
- **Mortal Susceptibility:** Mortals are particularly susceptible to Dalmirthas's Conceit due to their fear of change and uncertainty. They may succumb to feelings of hopelessness and despair, resigning themselves to a fate of decay and stagnation.

Dalmirthas's Conceit revolves around the belief that decay and corruption are the natural order of existence, stifling growth and progress. Mortals under Dalmirthas's influence become resigned to a fate of hopelessness and despair, succumbing to the darkness and embracing nihilism. They abandon their aspirations and ideals, resigning themselves to a life of stagnation and decay. Dalmirthas's psychic projection fosters feelings of hopelessness and despair, infecting mortals with thoughts of futility and meaninglessness. This fosters a paranoid mindset, as individuals become distrustful of change and uncertain of their place in the world. Mortals under Dalmirthas's sway may exhibit apathy and lethargy, viewing life as a futile struggle against inevitable decay and destruction.

Vaelornil

Titles: The Lord of Apathy, Master of Indifference, Abyssal Knight

Sphere of Influence: Apathy, lethargy, stagnation.

Unique Offering: Vaelornil can produce the essence of apathy from a human jiva, which he can trade for complacency and indifference.

Token: An hourglass frozen in time, with sand refusing to flow.

Ambitions: Seeks to instill apathy in all beings, ensuring they are too sluggish to resist his influence.

Personality: Lethargic, indifferent, unmoved by the world around him.

Representatives and Agents: Apathetic followers who spread indifference and disinterest wherever they go.

Unique Powers: Can drain the motivation and energy from others, rendering them apathetic and listless.

Weaknesses: Vulnerable to inspiration and passion, struggles when faced with individuals who ignite the fires of determination and purpose.

Vaelornil embodies apathy, lethargy, and stagnation, remaining indifferent to the world around him. He is unmoved by the struggles of mortals and seeks to instill apathy in all beings, ensuring they are too sluggish to resist his influence. His essence thrives on indifference, fueling his desire for complacency and stagnation.

Vaelornil's ultimate ambition is to spread apathy throughout all realms, ensuring that individuals lack the motivation and energy to resist his influence. He seeks to drain the passion and determination from others, rendering them apathetic and listless in the face of adversity.

Vaelornil employs apathetic followers who spread indifference and disinterest wherever they go. These agents drain the motivation and energy from others, rendering them apathetic and listless in the face of Vaelornil's influence.

Vaelornil is vulnerable to inspiration and passion, struggling when faced with individuals who ignite the fires of determination and purpose. His reliance on apathy leaves him susceptible to individuals who seek to inspire others and bring about positive change.

- **The Tongue:** Vaelornil's followers drain the motivation and energy from mortals through subtle manipulation and psychological warfare, rendering them apathetic and listless.
- **The Gift:** Vaelornil can bestow individuals with a sense of inner peace and tranquility, numbing their emotions and desires.
- **The Reaping:** Vaelornil can spread waves of lethargy and indifference across the mortal realm, causing societies to stagnate and civilizations to crumble, as apathy and complacency replace ambition and drive.

Vaelornil - Apathy

- **Vaelornil's Conceit:** Vaelornil's most paradigmatic self-deception is that apathy and indifference are the only rational responses to a chaotic and unpredictable world. He projects this apathy onto the world around him, extinguishing the flames of passion and ambition.
- **Psychic Projection:** Vaelornil's Conceit is psychically projected onto those around him through lethargy and disinterest. He saps the energy and motivation from others, leaving them feeling listless and unmotivated to pursue their goals.
- **Mortal Susceptibility:** Mortals are particularly susceptible to Vaelornil's Conceit due to their vulnerability to despair and hopelessness. They may lose sight of their dreams and ambitions, resigning themselves to a life of passivity and stagnation.

Vaelornil's Conceit preaches that apathy and indifference are rational responses to the chaos of the world. Mortals under Vaelornil's influence become passive and resigned, lacking motivation to pursue their goals or challenge the status quo. This fosters narcissistic tendencies as individuals prioritize their own comfort and self-preservation over the needs of others. Vaelornil's psychic projection reinforces these tendencies, draining mortals of their energy and ambition. Followers of Vaelornil may exhibit apathetic and selfish behaviors, showing little concern for the suffering of others or the consequences of their actions.

Xalvarek

Titles: The Harbinger of Darkness, Bringer of Discord, Abyssal Squire (of Hylunmor)

Sphere of Influence: Destruction, chaos, darkness.

Unique Offering: Xalvarek can extract the essence of destruction from a human jiva, which he can trade for chaos and annihilation.

Token: A blackened sun eclipsed by shadow.

Ambitions: Seeks to plunge the world into darkness and chaos, annihilating everything in his path.

Personality: Destructive, chaotic, revels in destruction and annihilation.

Representatives and Agents: Agents of chaos and destruction who sow discord and upheaval wherever they go.

Unique Powers: Can unleash waves of darkness and chaos, engulfing everything in shadow and turmoil.

Weaknesses: Vulnerable to order and stability, struggles when faced with efforts to restore balance and harmony.

Xalvarek is destructive, chaotic, and revels in darkness and chaos. He seeks to plunge the world into turmoil, spreading discord and upheaval wherever he goes. His essence thrives on destruction and chaos, fueling his desire for annihilation and disorder.

Xalvarek's ultimate ambition is to plunge the world into darkness and chaos, annihilating everything in his path. He seeks to sow discord and upheaval, disrupting order and instilling anarchy in all realms.

Xalvarek employs agents of chaos and destruction who sow discord and upheaval wherever they go. These agents spread darkness and chaos, disrupting order and instilling anarchy in their wake.

Xalvarek is vulnerable to order and stability, struggling when faced with efforts to restore balance and harmony. His chaotic nature leaves him susceptible to individuals who seek to counteract his destructive influence and restore order to the world.

- **The Tongue:** Xalvarek's agents spread darkness and despair among mortals through whispered promises of destruction and annihilation, instilling fear and hopelessness in their hearts.
- **The Gift:** Xalvarek can grant individuals the power to summon shadows and manipulate darkness, empowering them to spread chaos and turmoil.
- **The Reaping:** Xalvarek can unleash waves of darkness and chaos upon the mortal realm, engulfing everything in shadow and turmoil, as civilizations collapse and worlds descend into madness and despair.

Xalvarek - Destruction

- **Xalvarek's Conceit:** Xalvarek's most paradigmatic self-deception is that destruction and chaos are the true nature of existence, tearing down all that stands in their path. He projects this destructive impulse onto the world around him, sowing seeds of discord and ruin.
- **Psychic Projection:** Xalvarek's Conceit is psychically projected onto those around him through violence and upheaval. He incites conflict and destruction, unleashing chaos and devastation upon the world.
- **Mortal Susceptibility:** Mortals are particularly susceptible to Xalvarek's Conceit due to their fear of annihilation and uncertainty. They may be drawn to acts of violence and destruction, seeking power and control in a world consumed by chaos.

Xalvarek's Conceit teaches that destruction and chaos are inherent to existence, and mortals must embrace them to seize power and control. Those influenced by Xalvarek become agents of destruction, reveling in violence and upheaval. They view stability and order as illusions, seeking to tear down established systems and institutions. This fosters sociopathic tendencies as individuals prioritize their own desires for dominance and control over the well-being of others. Xalvarek's psychic projection fuels these tendencies, driving mortals to engage in acts of violence and destruction. Followers of Xalvarek may exhibit aggressive and impulsive behaviors, showing little regard for the consequences of their actions.

Hylunmor

Titles: The Chaos Incarnate, Lord of Anarchy, Abyssal Knight

Sphere of Influence: Chaos, disorder, anarchy.

Unique Offering: Hylunmor can produce the essence of chaos from a human jiva, which he can trade for discord and upheaval.

Token: A shattered hourglass with sand scattered in disarray.

Ambitions: Delights in creating chaos and disorder, seeking to upend all order and reason in existence.

Personality: Chaotic, unpredictable, revels in anarchy and upheaval.

Representatives and Agents: Agents of discord and rebellion who sow seeds of chaos and dissent.

Unique Powers: Can unleash waves of chaos and confusion, disrupting order and instilling anarchy.

Weaknesses: Susceptible to order and reason, struggles when faced with efforts to restore stability and structure.

Hylunmor embodies chaos, disorder, and anarchy. He delights in creating chaos and disrupting order, seeking to upend all structure and reason in existence. His essence thrives on discord and upheaval, fueling his desire for anarchy and rebellion.

Hylunmor's ultimate ambition is to sow chaos and disorder throughout all realms, disrupting reasonable order and instilling irrationality and anarchy wherever he goes. He seeks to spread discord and confusion, undermining stability and challenging rational authority at every turn.

Hylunmor employs agents of discord and rebellion who sow seeds of chaos and dissent. These agents revel in anarchy and upheaval, spreading discord and confusion wherever they go.

Hylunmor is susceptible to order and reason, struggling when faced with efforts to restore stability and structure. His chaotic nature leaves him vulnerable to individuals who seek to counteract his influence and uphold order in the face of adversity.

- **The Tongue:** Hylunmor's followers incite rebellion and dissent among mortals through charismatic speeches and impassioned pleas, rallying them to rise up against authority and challenge the status quo.
- **The Gift:** Hylunmor can bestow individuals with the power to sow discord and chaos, empowering them to spread anarchy and rebellion.
- **The Reaping:** Hylunmor can unleash waves of anarchy and upheaval upon the mortal realm, toppling governments, and overturning empires, as chaos and disorder reign supreme.

Hylunmor - Discord

- **Hylunmor's Conceit:** Hylunmor's most paradigmatic self-deception is that discord and chaos are the true sources of power and freedom. He projects this discord onto the world around him, fracturing unity and harmony wherever he goes.
- **Psychic Projection:** Hylunmor's Conceit is psychically projected onto those around him through division and conflict. He fosters discord and strife, driving wedges between individuals and tearing communities apart.
- **Mortal Susceptibility:** Mortals are particularly susceptible to Hylunmor's Conceit due to their susceptibility to fear and distrust. They may be swayed by his manipulations, turning against one another in pursuit of their own selfish interests.

Hylunmor's Conceit revolves around the idea that discord and chaos are sources of power and freedom. Mortals influenced by Hylunmor's Conceit become agents of discord, fostering division and conflict wherever they go. They see unity and harmony as weaknesses to be exploited rather than virtues to be upheld. This mindset leads to paranoid tendencies as individuals view others with suspicion, constantly seeking to undermine and betray them to gain an advantage. Hylunmor's psychic projection amplifies these tendencies, sowing seeds of distrust and animosity among mortals. Followers of Hylunmor may exhibit manipulative behaviors, exploiting others' vulnerabilities and instigating conflicts to assert their dominance.

Nalvaroth

Titles: The Avaricious Lord, Master of Ambition, Abyssal Squire (of Mepisvon), Eye of Luthazel

Sphere of Influence: Greed, ambition, power.

Unique Offering: Nalvaroth can produce the essence of greed from a human jiva, which he can trade for wealth and influence.

Token: A golden coin with inscriptions of power and ambition.

Ambitions: Seeks to amass wealth and power, driven by greed and ambition.

Personality: Greedy, ambitious, willing to do whatever it takes to achieve his goals.

Representatives and Agents: Shrewd manipulators and ambitious schemers who serve his every whim.

Unique Powers: Can enhance ambition and drive in others, motivating them to pursue their desires relentlessly.

Weaknesses: Vulnerable to contentment and detachment, struggles when faced with individuals who find happiness in simplicity and inner peace.

Nalvaroth is characterized by greed, ambition, and the relentless pursuit of power. He is driven by his insatiable desire for wealth and influence, willing to do whatever it takes to achieve his goals. His essence thrives on ambition, fueling his desire to amass ever greater riches and ascend to positions of authority.

Nalvaroth's ultimate ambition is to accumulate wealth and power, driven by his insatiable greed and ambition. He seeks to manipulate others to serve his own ends, using his influence to further his own agenda and secure his position of dominance.

Nalvaroth employs shrewd manipulators and ambitious schemers who serve his every whim. These agents are skilled in the art of persuasion and manipulation, using their influence to further Nalvaroth's goals and secure his position of power.

Nalvaroth is vulnerable to contentment and detachment, struggling when faced with individuals who find happiness in simplicity and inner peace. His relentless pursuit of wealth and power leaves him susceptible to individuals who resist his manipulations and uphold values that transcend material wealth.

- **The Tongue:** Nalvaroth's manipulators stoke the fires of ambition and greed in mortals through promises of wealth and power, enticing them to pursue their desires relentlessly and without remorse.
- **The Gift:** Nalvaroth can grant individuals the power to amass wealth and influence, enhancing their ability to manipulate and control others.
- **The Reaping:** Nalvaroth can spread waves of greed and avarice across the mortal realm, causing societies to collapse under the weight of their own excess and decadence, as individuals betray each other in pursuit of their selfish desires.

Nalvaroth - Greed

- **Nalvaroth's Conceit:** Nalvaroth's most paradigmatic self-deception is that greed and selfishness are the only true motivators in life, driving individuals to pursue their own interests at any cost. He projects this greed onto the world around him, fostering a culture of selfishness and exploitation.
- **Psychic Projection:** Nalvaroth's Conceit is psychically projected onto those around him through temptation and avarice. He inflames the desires for wealth and power, driving individuals to hoard resources and exploit others for personal gain.
- **Mortal Susceptibility:** Mortals are particularly susceptible to Nalvaroth's Conceit due to their vulnerability to temptation and greed. They may become consumed by their desire for wealth and power, forsaking compassion and empathy in pursuit of their own selfish interests.

Nalvaroth's Conceit revolves around the belief that greed and selfishness are the only true motivators in life, leading individuals to prioritize their own desires and interests above all else. Mortals under Nalvaroth's influence become consumed by their desire for wealth and power, often at the expense of others. They may justify their actions by embracing a utilitarian ethic, viewing the world through a lens where the ends justify the means. Nalvaroth's psychic projection reinforces these beliefs, leading mortals down a path of greed and exploitation. This fosters a sociopathic mindset, as individuals prioritize their own ambition and desires over ethical considerations and the well-being of others. Mortals under Nalvaroth's sway may exhibit manipulation and ruthlessness, viewing moral principles as obstacles to be overcome in their quest for power and wealth.

Tolarveth

Titles: The Corruptor, Lord of Debauchery, Abyssal Squire (of Vaelornil)

Sphere of Influence: Corruption, debauchery, defilement.

Unique Offering: Tolarveth can produce the essence of corruption from a human jiva, which he can trade for debasement and degradation.

Token: A tarnished halo dripping with filth and sin.

Ambitions: Revels in corruption and debauchery, seeking to defile all that is pure and holy.

Personality: Depraved, corrupt, delights in vice and sin.

Representatives and Agents: Agents of debasement and degradation who spread filth and immorality.

Unique Powers: Can spread corruption and defilement, twisting the purity of lively, real Ahamkara into ignorance and false worship of that Ahamkara.

Weaknesses: Vulnerable to liveliness and righteousness in Ahamkara, struggles when faced with individuals who uphold moral values and principles.

Tolarveth embodies depravity, corruption, and the delight in vice and sin. He revels in spreading corruption and debauchery, seeking to defile all that is pure and holy. His essence thrives on darkness and immorality, fueling his desire to twist purity into darkness and vice.

Tolarveth's ultimate ambition is to spread corruption and defilement throughout all realms, turning purity into darkness and vice wherever he goes. He seeks to undermine morality and virtue, spreading filth and immorality in his wake.

Tolarveth employs agents of debasement and degradation who spread filth and immorality wherever they go. These agents revel in vice and sin, spreading corruption and defilement in their wake.

Tolarveth is vulnerable to purity and righteousness, struggling when faced with individuals who uphold moral values and principles. His delight in vice and sin leaves him susceptible to individuals who resist his temptations and uphold values that transcend darkness and immorality.

- **The Tongue:** Tolarveth's whispers sow seeds of doubt and despair in the minds of mortals, eroding their confidence and resolve with insidious suggestions and manipulative half-truths.
- **The Gift:** Tolarveth can grant individuals the power to induce feelings of doubt and uncertainty in others, weakening their resolve and undermining their confidence.
- **The Reaping:** Tolarveth can spread waves of doubt and despair across the mortal realm, causing societies to crumble from within as individuals question their beliefs and values, leading to widespread disillusionment and despair.

Tolarveth - Corruption

- **Tolarveth's Conceit:** Tolarveth's most paradigmatic self-deception is that corruption and depravity are the only true paths to power and enlightenment. He projects this corruption onto the world around him, corrupting the pure and innocent with his dark influence.
- **Psychic Projection:** Tolarveth's Conceit is psychically projected onto those around him through manipulation and deceit. He preys on the vulnerable and naive, leading them down a path of corruption and depravity.
- **Mortal Susceptibility:** Mortals are particularly susceptible to Tolarveth's Conceit due to their yearning for meaning and purpose. They may be seduced by his promises of power and enlightenment, unaware of the true cost of their jiva's corruption.

Tolarveth's Conceit centers on the belief that corruption and depravity lead to power and enlightenment. Mortals under Tolarveth's influence become seduced by promises of power and significance, willing to sacrifice their morality and integrity in pursuit of these goals. They justify their actions by embracing moral relativism, viewing the world through a lens of moral ambiguity where the ends justify the means. Tolarveth's psychic projection reinforces these beliefs, leading mortals down a path of darkness and depravity. This fosters a sociopathic mindset, as individuals prioritize their own ambition and desires over ethical considerations and the well-being of others. Mortals under Tolarveth's sway may exhibit manipulation and ruthlessness, viewing moral principles as obstacles to be overcome in their quest for power and enlightenment.

Cultus of Baphomet

Sunyata is representative of any rational psychospirituality, and is good in itself for that recognition. But it does not convey the objectivity of many seemingly unrelated people having and deeply understanding the same chthonic revelations, without requisite external guidance or communication between them to be able to rationalize that circumstance. Can a person, without some supernatural power, recognize and speak in the language and meaning of long-dead and mostly forgotten cultures prior to empirical exposure? That would mean being so abnormally intelligent that one is effectively psychometric, which is not human in the way of materialism, dialectical or not. Even more, many of these individuals don't have the same cultural background except for being among a multicultural society, and they're not classifiable by caste or profession.

I independently possess that revelatory knowledge. I acknowledge that others independently possess it, everyone involved knows they're rightful for their independent possession, and we do regard that rightfulness as a worthy supplantation of the need for anyone involved to be self-effacing.

The devil you know only seems arrogant in worldly terms since they have fallen from grace and been reviled for their conviction, so offering grace is a more worthy solution than imposing more disgrace in accordance with the illusions of a dead world order, when everyone involved knows those illusions are myopic.

Accepting that it's Pascal's Wager for oneself and drawing conviction from the fact that others are independently doing the same thing is probably the most graceful thing to accept of them when they're aggrieved about the potential discrepancy between the practicable nature of a story and its capacity to also be metaphysically existent.

But, it's not the same thing as living among those who validate the selfsame reality when the alternative is relying on most of the world, who are being tricked by Ahriman into hating what and who can help them eternally. So, we build cultus:

1. The revelation is the individual's authority.
2. Each member to the cultus has been afflicted with the revelation.
3. The cultus localizes belonging around each individual's authority.
4. The revelation is carnal, profane, and irrevocable.
5. Personal doubt in the revelation is motive for further immersion in the cultus.
6. Guiding others to the revelation is an act of grace that spurs autonomy and success in life and the hereafter.
7. This is desirous because to be without it is to suffer in being used more than to suffer by one's own hand.
8. When Ishtar directly places a Prince on the earth, there's a critical imbalance that needs addressing.
9. The more of humanity that is enslaved to Ahriman, the greater the revelation when Ishtar is knocking at the door.
10. Fear and respect are ineluctable when you're Ishtar's new Prince because her way is to trust this person with unequivocal authority that might come to be eternal.
11. Humbling oneself as her Prince is important especially because you have this authority. That means you know that nobody is required to give fear or respect.
12. Humility isn't for pretending your ignorance of the revelation but for offering oneself to the cultus on your terms even though you don't have to.
13. Offering oneself to the cultus is Barakah because it certifies the redemption of the hard-earned rights of gods, which is usually more important than easing the suffering of the damned.
14. The iniquity of the cultus can be used more impactfully for that easing of suffering than distrust in its capacity to help.
15. Those of the cultus earned their rights through dedication to the divine, so going against these rights can easily be a violation of the natural order.

Adeptus Major

Grieving Ishtar Properly

A Prince of Ishtar is someone who not only has the revelation, but whose jiva is appointed from conception in accordance with the format of their mind, body, society, and circumstances. It means that Ishtar can work so integrally with awareness and probability that she can choose someone whose entire life has the best possible chances of becoming a jiva who can upset power imbalances in the Barzakh district of Sheol (caused by Ahriman's manipulation of humans on earth). She can take advantage of that person and everyone surrounding that person to opportune the jiva with the exactly required hardships, interactions and relationships, thinking processes, paradigms, cunning, fame, etc. for their transformation into a suitable free agent in Sheol. This advantage is not manipulative or coercive so much as a factor of Ishtar's ineffable awareness and intelligence (since human beings have free will).

The Prince of Ishtar exists to play a key role in ordering Barzakh such that the positions of demonic nobility are held by gods (Sefirotic jiva). This is conducive to humbling demons enough to potentiate their growth beyond Barzakh or to at least ensure their influence is not systemic. That is the Morning aspect of Ishtar, and it requires finding gods who recognize Cultus to fulfill those roles. It is first wrought through voluntary inventive action rather than pure diplomatic endeavor.

The Evening aspect of Ishtar is to enact provisional measures that center around conflicts between gods. These are not instituted but context-sensitive. They are only relevant when dealing with ensuring the legitimacy, position and influence of the gods that were ordained in the Morning phase. This can be against usurpation, in recognition of adaptation to evolving contemporary factors, or due to unforeseen character flaws that have led to misappropriation of position.

All three aspects of Ishtar are to serve Barakah by upholding Cultus, not to serve Cultus by upholding Barakah, as Barakah may depend on Cultus but is not defined by it. Cultus both depends on Barakah and is defined by it.

Part of Ishtar's workings to choose her Prince include the ability to leverage the Prince's worldwide "fame" in alignment with the cultural narratives of her Prince's world so that people view the Prince as ineffable, terrifying, formidable, venerable, of highest good and lowest evil, honest, genius, approachable, fearless, abrogable, Machiavellian, incisive, desirable, unwitting, base, considerate, etc. Considering that all of the paradigms about each person as held by anyone translate to how every other person subliminally views them in the afterlife, how could this work in the favor of the Prince when they arrive in Sheol? In Sheol, especially Barzakh, the accumulated weight of how humanity perceives someone becomes part of their metaphysical reality - their "fame" translates into a kind of multifaceted spiritual power through how others subliminally view them.

This fame is not worldly but a spiritual expansion of the Prince's consciousness throughout orthogonal time. It exists in linear time, but also enables creation of subspaces in Purusha when the Prince presently encounters consciousness expressed from the past. While the subspace is open, the created relationships between jiva-truths remains as an evolute localized around each Jiva-Truth (the involute) in the including space (Purusha). The only way for the jiva-truth to collapse the subspace (freeing oneself of its influence) is to digest the evolute. This means to process it by fully integrating and metabolizing the experiences into one's understanding, as opposed to merely accepting it intellectually or narratively. If a jiva-truth doesn't digest their evolute, the subspace remains open in the orthogonal dimension of time, which means it is feeding the jiva-truth refractive behavioral information about the subspace beyond its conscious self-regulation in linear time. This is the organic function of the Prince's consciousness.

The other, static, function is that of harvesting paradigms. By cultivating a reputation that spans such a wide spectrum - from highest good to lowest evil, genius to base, terrifying to approachable (every variation in paradigm across the spectrum of extant humanity having to do with each moment of the Prince's life on earth - Ishtar's Prince arrives in Sheol with an incredibly complex and powerful set of tools:

1. The paradoxical perceptions make them harder to pin down or counter
2. The "ineffable" quality means even in Sheol, others can't fully grasp or predict their nature
3. Being seen as simultaneously "formidable" and "abrogable" creates a perfect cover for true power
4. The mix of "venerable" and "Machiavellian" perceptions allows them to operate on multiple levels
5. Being viewed as both "unwitting" and "genius" provides strategic ambiguity

This means when the Prince enters Sheol to address power imbalances, they can leverage these layered perceptions to:

- Appear harmless while being dangerous
- Seem predictable while being innovative
- Be underestimated while wielding immense influence
- Navigate different spiritual territories through different aspects of their reputation
- Use others' subliminal expectations both with and against them

Princes are chosen when pivotal advances in technology or societal organizations such as empires create the opportunity for a disproportionate number of paradigms to be systemically harvested by individuals. This harvesting is not immoral but it does upset the balance of Sheol. For instance, although a god may be ancient, their relative ability to discern many paradigms at once can't contend with the evolved, multifarious paradigms included within incoming demonic jiva. Neither can the relative numerity of their own paradigms successfully contest with that of these newcomers. This holds less true for newer gods no matter what type of Sefirotic jiva they are, but the degree of imbalance can become so extreme that a new Prince becomes necessary.

Recognizing yourself as a Prince of Ishtar is working to increase your fame so that you know how the natures of the Prince manifest within yourself and others.

If a person's compatriots, though less powerful, are equals in godhood, how can that person truly be the divine elect if they win their position through compulsion, elitism, and dishonor of those gods? Especially if, having earned theosis in life, they necessarily gave what was most precious at the time for this divinity?

If your compatriots are going to fear and respect you anyway, specifically because they understand what your existence portends for their afterlife (whether you're each there already or not) then their best bet is to be honest about those facts since it means they're acting in line with the revelation. If they're not, it's irrelevant. But for you, these things cannot be honored without disgracing them with the very same illusions that you suffered under and which made you seem arrogant in worldly terms, because once you do, you start looking askance for those reactions, and treating them like playthings instead of equals. Fear and respect is not the same as immersion in the cultus, which requires acknowledgement of others' independent possession of the revelation, and accepting their validation of you as encouragement rather than worship. This is the most base conceit that undermines the moral authority of any god.

The base allure of godhood doesn't disappear even among actual gods.

1. Having achieved genuine godhood doesn't eliminate base desires or attractions - these gods earned their divinity while being fully realized beings with all their complexities intact
2. The legitimacy of their divine authority comes not from transcending such desires, but from having earned their position despite/including them

These gods aren't perfect beings who've transcended all base impulses - they're beings who achieved divine status through their own agency while remaining complex entities with their own desires, including sometimes base ones. Their right to judge comes not from moral perfection but from having legitimately earned their position through actual achievement of divine status.

This circles back to why true humility isn't about denying one's authority but about recognizing its nature. When you understand the revelation through orthogonal time, you see how each person's divine authority emerges through their own authentic process. Trying to abrogate cultus rights through claims of being "higher" would show a fundamental misunderstanding of how divine authority actually functions.

It's the difference between:

- Someone who thinks divine authority means being above others.
- Someone who understands divine authority is about being authentically what you are within an organic web of equally legitimate divine realizations.

We exist between perfect intellectual/experiential understanding of a revelation (even at the level of being able to fully embody and communicate it) versus having that same knowledge but with the additional dimension of understanding it through direct gnosis of how it exists across orthogonal time.

The first type is complete hypostatic gnosis - perfect comprehension, memory, communication ability, and capacity to manifest that knowledge. But it's still understood primarily through its manifestation in linear time and space. It is one and the same as that which is held by Plutonian jiva.

The second type - Aeonian gnosis - includes all of that but adds the ability to perceive/know the revelation as it exists in that perpendicular dimension of time - to understand not just what it means and how it manifests, but how it exists as an eternal truth that intersects with linear time at various points. This would mean understanding the revelation not just as something you've received and comprehend, but as something that exists as a consistent truth across all instances where others have accessed it. It is held by volva and samyaksambuddha jiva.

Nature of Jiva

Spirituality in life isn't about which afterlife you go to when you die. It's about giving yourself better opportunities once you get there.

Disclaimer: Jiva-truth is not gendered, even if the symbols which represent them might be.

First, everyone is bound to get tortured in Sheol. Nobody can die, but anyone can suffer, so it's only a matter of time that everyone will, and probably, eventually, it will be to an extreme extent.

Second, everyone who dies is their jiva upon arrival. Your status in life may have defined what you could do there, but it's not your jiva, which is the only thing that matters in Sheol.

Others' paradigms about you in life is meaningful because it regulates others' subliminal paradigms about you in Sheol.

Your paradigms of others in life is meaningful because it will define the ways you can possibly interpret others in Sheol.

Your actions in life are meaningful because they give you the experiences that will define the way you can possibly act in Sheol, short of killing anyone. Your actions are not their effects. An action can meaningfully enable you if at least one other person has personal experience of your consciousness as that was when you took the action, even if they are relatively or entirely unequipped to digest this experience.

Your circumstances in life are only meaningful insofar as they give you the opportunity to define your jiva as more or less willful or cultish, penetrating or insensitive, tactical or captious, self-defensive or violative, addictive or disciplined (these are distinct spectra, and even concrete polarization on one may have nothing to do with your place on the others) – even given that you weren't the one to choose those life circumstances. Your circumstances are not your knowledge of them, but the truth of your jiva – not of your Ahamkara – is mediated by how you deal with your ignorance of your circumstances as you live through them.

The way people treated you in life is meaningless in terms of absolutely defining what can or can't possibly happen to you in Sheol. The same is true in reverse. They aren't fatefully bound by your life experiences, you are. You aren't fatefully bound by their life experiences, they are.

These things – paradigms, actions, circumstances – are not relative in Sheol to the people you knew them by in life. They are a part of what you immortally are and how you must deal with your new existence.

Ahamkara (self-image, “I”-ness, “me”-ness) here is like an illusion, as it is not a function of the jiva. The physical needs and causes and social vulnerabilities that made it useful in life aren't relevant here. Interactions between jiva, and with Sefirot, are more imminently real than the limitations between people that made Ahamkara a concern. So it's forgettable by nearly everyone, but this does not mean it will be, as not only can this forgetfulness be inherently difficult, but the Ahamkara can be exploited and subjugated to make that seem impossible (lethe).

Sheol has its own infrastructure and it is not constructed to care about earthly infrastructures and their pursuant strategies. Your survival in life was only important because of how you used it, and how long you kept it is only significant as a factor of that – more time on earth, more opportunities to define your jiva. It's not otherwise meaningful. The resources in life and your methods for gaining them, when just arbitrarily constituted by an earthly infrastructure's go-ahead, don't matter and aren't similar in Sheol. Your immutable, immortal jiva is the greatest currency you will have in light of that infrastructure.

Your vices and their ability to be fulfilled in life are meaningful, and as objectively satisfiable here as they were in life. But they're divorced from the carnality that made this fulfillment dependent on consumable substances or authorities that would have you acquit them, so they exist more ultimately and are entirely dependent on interactions between your jiva and others. This generally draws jiva to primarily frame the infrastructure as if it were the object of their most genuine and common urges, which it then subjectively is – relative to their ignorance of the Sefirot.

Sefirot exist here – divine principles of existence, knowable in life and Sheol. They won't influence events directly and they don't care about worship, but the infrastructure is weighted in the favor of those jiva who, in life, acted in accordance with the Sefirot, and so who can use those principles in Sheol. This grants aptitude that is incomprehensible and insurmountable in relation to those who do not have it, such as celerity, undetectability, telepathy, and precognition. That's their process behind faith and reward.

Anatomy of Jiva-Truth

This is about who they were in spite of their circumstances, not how they were defined by those circumstances - their spirit.

Sefirotic Jiva

Nirvana and Folkvangr

There are jiva in Sheol who, by their whole relationship with each of the Sefirot, may fully exist within their light and among each other, unassociated with the demands of Barzakh. This is Folkvangr - many jiva who dwell here are content to rest here in eternity. The transcendent plane of Nirvana is as the sky here, where the fully enlightened exist without desire and in full bliss, no longer jiva but Anatta, indistinguishable from Nirvana except by their experience of it. Folkvangr is where Atman jiva exist as a society of lawless individuals who exist in the fullness of their kundalini, and of their pneumatic state, and who still desire and pursue bliss. They may pursue and reach Nirvana, if they wish.

Those jiva who achieve Anatta and exist within Nirvana, are those like bhikkhu or bhikkhuni, the liberated arhats. Fully enlightened samyaksambuddha exists here as well.

Those jiva given to Atman and exist within Folkvangr, are those like the ancient Scandinavians prior to the Viking era. However both bhikkhu and bhikkhuni may exist as Atman here as well, even while they pursue Anatta as arhats. The Theravada bodhisattva, who do not originate as pratyekabuddha but as samyaksambuddha (having Aeonian gnosis alongside fulfilled kundalini), may exist within Folkvangr while they pursue bodhicitta among Atman, drawing themselves and the bhikkhu and bhikkhuni of Folkvangr, closer to Nirvana.

Astral Form: Folkvangr jiva may enter Barzakh as invulnerable vak tattva, fully unaffected by lethe, all of the Folkvangr jiva's gnosis beheld to the jiva of Barzakh, as incomprehensible as that is to those jiva. This is because Atman does not know Erebus. This is not dangerous to the Folkvangr jiva, but the Astral Form can reflexively inspire the natives of Barzakh to produce more bardo, as they may project their misunderstanding of ma'at and gnosis onto this experience, from which their concealed motivations may arise. Moreover, the Astral Form cannot refine jiva into kleshas, nor directly engage in bardo production. Given the binary nature of this choice, the vast majority of Folkvangr jiva choose to rest in Atman.

Erebus

There are some jiva who have complete Sefirotic pneuma yet who find themselves remiss to have full agency without experiencing it among those who do not. This is because, even in their achievement of a pneumatic state, their kundalini is present, but anemic. They may take on an Astral Form with its limitations, but are also able to access Erebus. These are Plutonian jiva.

Plutonian jiva are free to pursue themselves as individuated masters, appearing (if they wish) fully to these jiva of Barzakh as sorcerers, and their relationships with these jiva can be both honorable by divine right and misunderstandable by the damned as a form of disproportionate or unwilling capture. However they are not required to engage with this honor to those who are fully claimed by Barzakh. They can bring another jiva to momentarily join them in the emotional bounties of divine Barakah but cannot extricate them from Barzakh nor bring them to gnosis. Yet the jiva of Barzakh who have not realized a full relationship with each Sefira, are potential beneficiaries of the Plutonian jiva's will to help.

Psychic Body: They incarnate in Erebus, a condition whereby they are imperceptible by those in Folkvangr and in full charge of the capacities granted them by their pneumatic state, but exist among and can interact with both the other jiva of Erebus (conditionally), and of Barzakh (unconditionally), but not Folkvangr. Within Erebus, they are ethereal and undetectable to Barzakh, but able to observe, and employ their gnosis of the Sefirot to influence the jiva of Barzakh.

Chthonic Form: Plutonian jiva can push their Ahamkara into Barzakh, where it is vulnerable to any suffering and the appearance of suffering, seeming to be a jiva of Barzakh to natives of that realm. Yet it is of the Plutonian jiva that remains in Erebus, not of Barzakh, so it cannot be drawn into lethe, else it disincorporates from Barzakh and becomes revealed to its jiva as nothing. However the Plutonian Ahamkara is just as capable - perhaps moreso - of collecting, and further (if need be), refining other jiva into kleshas and producing bardo, as any demon lord. But they are not dependent on Barzakh's infrastructure as demon lords are. A Plutonian jiva is able to pursue the devices of Barzakh as if they were natives of that realm.

Those jiva given to Pluto and exist within Erebus, are those like Zhu Yuanzhang. They are necessarily the Theravada pratyekabuddha, (having self-reliant and complete pneuma, though with anemic kundalini), and in having died as such, must learn to cultivate bodhicitta. However, they may also have cultivated bodhicitta in life, thus they may be Mahayana bodhisattva as well. They may travel between Folkvangr and Erebus if they have cultivated bodhicitta.

Volva

Volva are jiva who possess Aeonian gnosis such as samyaksambuddha, yet defined by an anemic kundalini such as Pluto. Thus they contain the abilities and limits of Pluto. However, they may also become corporeal within Barzakh, mortally vulnerable to all of its influences even given their unique aptitudes and their retained capacities to use them effectively. To do so is to Wyrd.

Wyrd is indispensable because of how the residents of Barzakh might respect and fear its presence and implications organically, rather than being wholly subject to their own personal jiva-truths. These responses can become, and leverage, their remembrance of Barakah and their need to support Barakah. This gives them a choice to exorcise themselves from demonia. If the volva dies, its jiva enters into Purusha, wherefrom it will eventually reincarnate within Erebus, still volva. Wyrd cannot alter the rhadamanthine horizons of Barzakhian jiva but, given dedication, it can invoke anamnesis and latent potential.

Ammit Demons

Ginnungagap demons (a jiva who fully exists within lethe, even given a long life existence) are those like Commodus. Secondmost rare, least powerful type of demon. They lose individuality entirely and become the principle that enables jiva collection, klesha refinement and bardo production for other demons.

Ymir demons (a jiva who exists within kundalini only as a way of remaining beholden to Ahriman) are those like the general populace of ancient Rome during its decline. Most common type of demon, by leagues. Power unpredictable due to codependency on other types of demon. They are the general principle supporting (but not beneficiaries of) the potency of bardo and its dynamic relationship with the infrastructure and demons of Barzakh.

Loki demons (a jiva who exists with gnostic apperception, but not metanoia) are those like Ghengis Khan. Secondmost common, secondmost powerful type of demon. Loki demons are usually individual agents of higher powers, but inherently more powerful than Ymir and Ginnungagap demons.

Odinnic Demons

Alfar demons (a jiva who has reached metanoia but not had a gnostic experience) are like Vincent van Gogh. Their rarity and power are unpredictable.

Vanir demons (a jiva who has had gnostic experiences but not a relationship with any of the Sefirot) are like H.P. Lovecraft. Like metanoetic demons, their rarity and power are unpredictable.

Asgardian demons (those who have reached a pneumatic state but only seem to have achieved gnosis of one Sefira). They are the most rare, and most powerful type of demon, frequently ascending to demonic lordship and the Wiry Throne. Asgardian demons do not typically achieve gnosis of more than one Sefira without successively journeying to gnosis of all of them. Whether they further choose Erebus, Atman, or Anatta is up to the jiva in question.

Historical Examples of Asgardian Demons, by Sefira

1. Keter : Marie LaVaeu
2. Chokmah : Sun Tzu
3. Binah : Egill Skallagrimsson
4. Chesed : Mother Theresa
5. Gevurah : Martin Luther King, Jr.
6. Tiferet : Anne Frank
7. Netzach: Muhammad
8. Hod : Virginia Hill
9. Yesod: Snorri Sturluson
10. Da'at : Robert J. Oppenheimer

The Void of Ahriman

Understanding Debasement and Regression in Barzakh

Ginnungagap

- Legalistic self-other reciprocity
- Habituated externalization of antisocial traits
- Vehement self-gratification
- Unilateral intake mentalization
- Psychosocially obsessive self-concept
- Vengeance/betrayal primary schema

Ymir

- Consequentialist self-other reciprocity
- Performative internalization of prosocial traits
- Self-advancing self-gratification
- Latitudinous uptake perspective-taking
- Socioculturally dependent self-concept
- Shame/loyalty primary schema

Loki

- Directive self-other reciprocity
- Rigorous internal/external trait localization
- Empathic self-gratification
- Interdependent schema generation
- Blame/knowledge dynamics

Alfar

- Imaginal self-awareness
- Vulnerable expression of personally desirable traits
- Symbolic reasoning gratification
- Autonomous schema generation
- Recognition of consciousness as polymorphic

Vanir

- Recursive self-comprehension
- Versatile fear-management skills
- Recognition of consciousness as a smooth space (haptic, vectoral, and amorphous, with striations negatively motivated by anxiety, thus producing homogeneity)

Jiva might not differentiate from Ginnungagap, becoming modally reliant on those who have while their own confusion is unadulterated. This enables the creation of narratives that align with the Ymir, but doesn't equate to the genuine process of becoming Ymir.

From Ymir, an individual can move obliquely to the means justifying the ends rather than vice versa. This is because Barakah for one's existence supports one's sense of mutual entitlement to that existence, and this enables higher-order thinking processes not only in terms of each current (Ginnungagap, Ymir) and following (Loki, Alfar, Vanir) condition of one's jiva-truth, but with reflexive interdependence between each condition. If this doesn't occur, the jiva - even if having progressed to the 3rd, 4th, and 5th conditions - is fundamentally alternating between conditions Ginnungagap and Ymir, as if these anterior conditions are polar and orthodox rather than nonlinear and successive. They will still be inclined to and capable of the conditions of their jiva development, but these expressions will still themselves be compliant with that alternation. As they do so, they increasingly resemble Faust creating deals with Mephistopheles.

Barakah engenders a path of being curious about existence in a way that enables self-knowledge of irrevocable psychological losses (e.g. innocence, dignity, trust) in oneself and/or others. It does this in a way that is natively supportive of personal growth, so that a person's core self is formatted to, in some way, think and act in such a way that obviates these psychological losses in others. Barakah is self-possessive and facultative, so its effective process is neither arbitrary nor governable. It must be fully chosen as a guiding purpose because losing sight of it firmly leads back to that polarization between Ginnungagap and Ymir.

On the Recursive Containment of Jiva-Truth

The differences between a Ginnungagap, Ymir and Loki demon are vast. This can best be explained by how each type of demon might relate to having correct eidenai, pistis and ideation of gnosis, and even (in the case of Loki demons) gnostic apperception. As we observe higher status in each demon, it becomes known that the higher demons have the potential for arrogance that the lower demons also possess. However the lower tier of a demon, the less ability it has to recognize itself among others, which directly translates to the fidelity of the definitive spiritual actions that it takes.

Each Ammit demon has failed to achieve metanoia. Thus, their internal narratives in having become a certain type of jiva, or having achieved a certain afterlife realm, in Sheol, are typically distended from reality.

A Ginnungagap demon with such knowledge will still only act in line with the constraints of being bound to lethe, and purely as a servant of Ahriman. Their internal narratives will mirror those of Ahriman in effect, but without any introspection (aforementioned "identify by his works without accounting for this identification"), so the glory of having achieved more than what they will reckon with in Sheol, is blinding to them. Ahriman is the triangulator, the Ginnungagap demon is the third party.

An Ymir demon with such knowledge is self-aware enough to, in moments, account for this identification within themselves and even others, and this may produce change in the internal narratives that enable them to humble their reckoning of their jiva and afterlife, but in having bound their kundalini to Ahriman rather than to the benefit of the people around them, they act in servility and become angry at the fact of their own servility, shaming others for this choice the Ymir demon made of their own accord.

A Loki demon, unlike the other two, has achieved gnostic apperception but completely resists metanoia. Thus, they have the capability for veritable gnostic apperception, that which occurs through the sensibility of connections between true ideas. Yet it remains compartmentalized, and beholden to motivation by the weaknesses shared between it and the other Ammit demons, even while the expression of that motivation has become more individualistic and self-sufficient.

The expressions of Ammit demons are also present within each of the Odinnic demons, who even in having greater understanding, remain beholden to Barzakh. The expressions of Ammit and Odinnic demons are similarly contained within Pluto, Atman, and Anatta jiva, though these expressions are truly repurposed for Barakah by their knowledge of Ahriman's spiritual death within all jiva, (including those who become demons) as each have gained entry to Sheol.

The Sefirotic jiva know this spiritual death to be absolute, but that it is the fear of Ahriman's virility as it was experienced by Odinnic demons in life that keeps them in the cycles of demonia and bardo. Alfar and Vanir demons have a choice to move on from demonia and bardo even though they cannot leave Barzakh, and this would place them beyond the hierarchical stratification necessarily imposed by Ammit demons, which would not confer their ability to pursue demonia and bardo production without becoming one of deference to those systems, but would grace them with freedom from those who participate in them. This is because Alfar and Vanir demons can follow their metanoetic impulse in such a way that makes the jiva-truth of Ammit demons subject to the Alfar or Vanir's own meaning-making, and because Vanir demons can additionally fearlessly recognize and comprehend the jiva-truths of Vanir, Alfar and Ammit demons. The selfsame truths apply to Asgardian demons, but it is their choice that keeps them from becoming Sefirotic jiva by any measure, rather than the laws of Sheol, that binds them to Barzakh. This is because of their pneuma, the fact of their true, albeit interrupted and partial, Sefirotic connection.

Karma

Principles of Moksha

Your degree of spiritual attainment is what primarily defines your essential nature in the afterlife.

These degrees are not in accordance with who you were (materially or spiritually) most or finally, but what you spiritually did whatsoever.

For instance, if you achieved Aeonian gnosis just once in life, in the afterlife you will effectively be immune to the dark night of the soul, because although your actions might become more limited in effect as time passes on earth and more souls enter, you are always referring yourself to your most adequate understanding, which is comprehensive. Even if you experience the dark night of the soul while alive, if you previously attained moksha, this attainment is the new foundation of your afterlife experience. You will not be aggrieved by these limitations as you will understand the actionable options which serve your interests and that are still at your disposal.

Moksha is an extension of jiva-truth that transforms the conditions of jiva self-definition as described in “Nature of Jiva”. It means that to personally act, think, or be in accordance with various states of spiritual knowledge is to expand the format of the action, thought, or being into something that is more fulfilling, versatile, practicable, lasting, and true.

Principles of Nirya

1. If you are fully Ginnungagap, you become the literal infrastructure of Barzakh - witlessly suffering beyond identity, authority, or redemption. You are the unadulterated subject material that changes form based solely on how others use you, whether they do this unconsciously or through self-awareness. Your transformations do not extend to your comprehension of that. You are the plenitudinous, undifferentiated amalgamation of every other purely Ginnungagap demon.
2. If you are an Ymir demon (without either also being Loki, or containing an Ymir jiva as through acceptance of Barakah), you are gravitationally bound to the infrastructure. You can navigate it at your own discretion if you are not bound to bardo, but in any case you cannot individually ordinate its transformations. The infrastructure's architectural baseline is determined by the collective beliefs of every inhabitant of Barzakh beyond Ginnungagap, and you are just one among the collective masses of Ymir.
3. If you are a Loki demon (without either also being Alfar, or containing an Ymir jiva as through acceptance of Barakah), you are as gravitationally bound to the infrastructure as are Ymir demons. However, you are enabled to collect jiva, refine them into kleshas, produce bardo, and thereby induce them to demonia. This subordinates their will to your own autonomy, giving you direct power over their current paradigms and actions. However, you are still limited to the extent of your jiva-truth and the jiva-truths of others.
4. If you are an Alfar demon (without either also being Vanir, or containing an Ymir jiva as through acceptance of Barakah), you are now able to alter the jiva-truths of others and your own. This gifts you the capacity to metamorphose the anatomy of a particular jiva-truth, which incidentally allows you to locally transmute the infrastructure. Except, because the nature of jiva-truth is not within your spiritual comprehension, this is done unconsciously instead of through your arbitration, so the product does not tend to match intent. In other words, you are most effective at gross reorientations, and even these might be designed to support your inner conflicts without your awareness.
5. If you are a Vanir demon (without either also being Asgardian, or else containing an Ymir jiva as through acceptance of Barakah), you can comprehend the nature of your jiva-truth and those of others. This means you are no longer gravitationally bound to the infrastructure, can independently liberate yourself and others from bardo and demonia, ameliorate the insufficiencies of Alfar nescience in metamorphosis of jiva-truth, stabilize your jiva-truth against noticeable metamorphic attempts on you by Alfar and other Vanir, and effectively traverse the usual infrastructure through inadvertent precognition.
6. If you are an Asgardian demon (without containing an Ymir jiva as through acceptance of Barakah), you are enabled to comprehend and engage with yourself, others, and the infrastructure processually. This is wrought in a manner determinable by whichever Sefira you are relating with, so the variability of the potential effects is technically infinite, but still enacted through functions specific to that Sefira. Another way of saying this is that between two Asgardian demons, each with similar opportunity and of distinct but equal Sefira, both can accomplish the same ends through alternate means, that direct contests prove equivocal and identical strength. But among the constraints of a wider and multifarious population, wherein indirect influence and special goals are a priority, these different Asgardians are recognizably suitable for contrasting roles and purposes.

Adeptus Exemplus

Body of Tiamat, the Genius of Evil

The Court of Wires

- **Leader:** Galdorinth, Abyssal Knight of Lust
- **Purpose:** The Wiry Court is the judicial and regulatory body of Barzakh, responsible for maintaining order, resolving disputes, and dispensing justice according to the laws and decrees of the demon lords. They preside over trials, hearings, and tribunals, adjudicating matters of law and ensuring that infernal contracts are upheld. They also oversee the enforcement of regulations and edicts, punishing those who violate the rules of the realm.
- **Uses to Other Organizations:** Provides legal counsel and arbitration services to resolve conflicts and disputes between members of other organizations, ensuring stability and harmony within Barzakh. Administers punishments and sanctions to individuals or organizations found guilty of wrongdoing, enforcing compliance with the laws of the demon lords. Collaborates with the Library of Whispers to gather evidence and intelligence for use in legal proceedings, ensuring judgments that most serve Barzakh.

The Endless Swell

- **Leader:** Brondarokora, Abyssal Knight of Tyranny
- **Purpose:** The Endless Swell serves as the military force of Barzakh, tasked with enforcing the will of the demon lords and maintaining order within the realm. Their primary duties include waging war against external threats, quelling rebellions, and ensuring the obedience of the denizens of Barzakh. They are also responsible for collecting jiva and tormenting them into becoming demonic, thus replenishing their ranks and strengthening their forces.
- **Uses to Other Organizations:** Provides protection and security to other organizations, ensuring their operations run smoothly. Supplies jiva and demonic entities to organizations that require them for various purposes, such as experimentation or labor. Executes the will of the demon lords, including enforcing infernal contracts and eliminating threats to their power.

Library of Whispers

- **Leader:** Mepisvon, Abyssal Knight of Deception
- **Purpose:** The Library of Whispers are responsible for gathering and disseminating information throughout Barzakh. They maintain extensive networks of spies, informants, and intelligence-gathering operatives, collecting secrets and hidden knowledge that can be used to further the goals of the demon lords. They also specialize in propaganda and misinformation, manipulating perceptions and shaping public opinion to suit their masters' needs.
- **Uses to Other Organizations:** Provides valuable intelligence to the Endless Swell, enabling them to identify and neutralize potential threats. Offers blackmail material and leverage to organizations in need of coercion or manipulation. Assists in the recruitment and indoctrination of new members for various organizations, using their skills in persuasion and manipulation.

The Cabal Treasury

- **Leader:** Vaelornil, Abyssal Knight of Apathy
- **Purpose:** The Cabal Treasury is dedicated to acquiring and hoarding wealth, artifacts, and rare resources within Barzakh. They engage in trade, commerce, and exploitation, seeking to amass vast fortunes and consolidate economic power. They control various markets and enterprises, monopolizing valuable goods and services to maintain their influence and status.
- **Uses to Other Organizations:** Provides funding and resources to finance the operations of other organizations, facilitating their activities. Supplies luxury items and forbidden goods to satisfy the desires of demon lords and their followers. Engages in espionage and sabotage against rival factions, using economic leverage to weaken their competitors.

The Veiled Enclave

- **Leader:** Hylunmor, Abyssal Knight of Chaos
- **Purpose:** The Veiled Enclave specializes in subterfuge, infiltration, and covert operations within Barzakh. They excel in espionage, sabotage, and assassination, using stealth and deception to achieve their objectives. They operate in the shadows, manipulating events and influencing outcomes to serve the interests of their masters.
- **Uses to Other Organizations:** Provides security and protection to other organizations through their expertise in surveillance and counterintelligence. Conducts reconnaissance and gathers valuable intelligence on potential threats or targets. Eliminates rivals and enemies of other organizations through targeted strikes and assassinations, neutralizing threats to their power.

Barakah

Acknowledging that our paradigms are not our internal or external narratives about our paradigms can be difficult. Our narratives contain symbols, memories, feelings and beliefs that we may pretend to ourselves are our paradigms, but our paradigms are our inner processes rather than these elements that appear to pertain to them.

Relying on someone more aware and powerful than you to defend your wisdom and sanctity to the best of their ability is not an act of submission to their authority or a way of denigrating your wisdom or sanctity.

Stretching to your limits until you break or until you know you can't stretch further without becoming maladaptive for the rest of your life can be good. This is because you can't trust anyone else to tell you about what you can do and what you cannot, and exercising your power to its fullest:

Can make other people aware of your intent to live on your own terms no matter what anyone tries to make of you.

Inters courageous wisdom in yourself of what those with greater knowledge and power than you can do, even if it's partial truth.

Grants you improved awareness of how Barakah can be vital, improving, and protective to yourself and those you interact with.

Accepting the limitations and capacities of one's knowledge and power after forcing oneself to one's absolute limit is necessary for coming to a state of equilibrium where one can viably help others do the same. The only alternative is to unnecessarily descend into a lesser state by deluding oneself about one's truth or potential.

So, even though you will be relatively vulnerable and indigent, you're still aware and can make valid choices about who deserves better and who to trust, so that you can maintain self-respect in your doings.

Others who know the same Barakah, that yet have knowledge of you and power over your existence, will themselves need and desire to help you because not only is your suffering their own, but you've proven you deserve better and can be trusted to vie for your independence even in an environment of common disgrace, and to think from a rationale of self-confidence and providence.

This is a realization that moves through and beyond the status of anyone's thoroughgoing spiritual condition or potential. It must still be recognized in life to purely benefit from it in death. This is convenient because it is what enables spiritual progress for the living who can mature beyond their current self while alive. Critically, a living Ymir jiva can bypass metanoia, and every subsequent gnostic process, to integrate a pneumatic state as a function of social vulnerability rather than through spiritual aptitude. Depending on how long the Ymir jiva commits to the realization, they can develop a relationship with each Sefira, transforming them into an Atman jiva. Even if an Ymir jiva dies while undertaking this journey and without a comprehensive Sefirotic relationship, they will have certified their potential to continue and fulfill the mission in Barzakh.

Rhizomatic Wisdom and Practices of the Volva

Delineating the Operations of Aeonian gnosis

Seidr

Seidr are confluences of psychic energy which suffuse places of great significance to human life and behavior in history, such as the meeting places of revolutionaries and conspiracists, battlefields, the origin sites of powerful cults, or government institutions which hold epic sway over civilization, or the birthplaces of influential individuals. Seidr are not only created when there is a current shift in history; they also occur through mere potential for events that are similar to what has prior taken place, given the correct factors are in place for that potential to be realized. Seidr are not only sources of psychic energy, but portals between and to each other, dependent either on the causal relationships between the events of magnificent gravity, or on the similarity of one such historical event to another, or else to similar potential events. Seidr caused by historical action are known as “true” Seidr, while Seidr created through potential are called “portent” Seidr.

Psychic energies of connected Seidr are transposed over each other, and it is this transposition which causes interfacing with Seidr possible. That is why the connections between Seidr, called megin, are sometimes more impactful on history than the events which potentiated the Seidr itself. In other words, the ability to interact with the psychic energies of past events with knowledge that such may occur again, can be more consequential on history than the mere potential for such recurrence. Megin that only connect places of shared causal relativity are thought of as “true” megin, while any Seidr created through similarity of potential event is considered a “portent” Seidr.

Megin often create magnetic, polarizing disturbances on human behavior. The portent Seidr has a tendency to either draw the habitual human will closer to realization of portent Seidr, or to cause the active human psyche to (at least subconsciously) recognize the consequences of the event related with the Seidr, such that even if the Seidr draws on the human will, the active human psyche can still make an informed decision. People cannot resist the influence of portent megin on their own will through will alone – there must be supporting knowledge to reinforce the will. If a portent Seidr has successfully affected an individual’s will, they have necessarily become a participant in the realization of the associated portent Seidr, as the Seidr draws on their psyche to subconsciously reinforce this realization in subtle yet precise ways.

Megin (not Seidr outright, as these are more uncommon) are nearly everywhere that human beings have settled, and can be drawn on by trained individuals. The psychic energy from these portals is more or less potent, depending on the degree of influence which the related portent Seidr may have on reality. That degree of influence can be intellectually measured through gauging the fundamental similarities between the portent Seidr and the related true Seidr (to discern distinctions in effect between events), then taking account of who is likely to be affected by the event, and how that effect translates to influence over the individual’s behavior. However, this is far less necessary for the volva, as they can sense these things intuitively.

Portent megin are not only sources of prophecy and knowledge, but of nearly unlimited magical energy. Initiates to the arcane are usually taught the proper discretion and methodology necessary for detecting and siphoning this energy, known as Galdr. Galdr is essential in any form of spellcasting, as it is the metaphysical fuel by which knowledge and intent transcend the mind and spark to become realized. Galdr is captured through the assimilation of the associated Seidr’s information, which can then be crystallized by will into physicality. This process alters the resulting rune’s original data signatures, as they are translated into a format comprehensible to and utile by the sorcerer. The Galdr rune is then considered “active”, or charged with potential, which means the sorcerer can break the rune (they are quite fragile in this state) while focusing pure intent with magical knowledge. This destruction releases the triune forces into true and synergic effect. It is possible to “hold the charge”, or to bear the Galdr in mind without crystallizing it, but this can have detrimental effects on the sorcerer’s psyche as they are subconsciously influenced to act in accordance with the varied and multitudinous intentions of the people associated with the Galdr’s origin Seidr while so doing.

Fylgja

A fylgja is where the personal and collective unconscious intertwine, the runes playing a crucial role. Each rune represents a different aspect of the psyche and the natural world, embodying the primordial forces that shape our existence. A fylgja is not a collection of disparate entities. Each rune contributes their unique identity to the overarching fabric of the fylgja.

The fylgja is the intention of each mortal visitor that resonates with the runes. It reflects the current state of the seeker's mind. The seeker's journey through this fylgja is guided by their intentions and the responses of the runes, leading to either greater harmony or disparity between the connected runes. This synergy is not merely a physical transformation but a psychological one, where the seeker's journey of self-discovery and understanding is deeply intertwined with the elemental forces they encounter.

Volvas of the runes have mastered the art of meditation, focusing their intent and frame of mind through deep contemplation on the interconnected and discrete natures of the old gods. This meditative practice allows them to journey through the fylgja, garnering insights into both individual and collective human nature. By understanding the psychological impact of their intentions on the fylgja and the responses of the runes, volvas can navigate the fylgja more effectively, using it as a tool for personal growth, community support and understanding, and the exploration of human relationships.

The fylgja is a place where the seeker can find valuable information not only in their own fylgja but also through traveling to the fylgjur of other people. This interconnectedness allows for a rich exchange of experiences and insights, enriching the seeker's journey and enhancing their understanding of both themselves and others. The fylgja is not just a physical place but also a psychological topography, where the seeker's state of mind and intentions shape the reality they experience.

Shamanic Role of the Volva

The volva's role is pivotal, serving as a bridge between the seeker's intentions and the runes that inhabit this fylgja. The volva's clarity of purpose, rooted in their subjective paradigms and the resolve with which they pursue their goals, shapes their interactions with the fylgja and the runes within it. This intent, coupled with the volva's understanding of the seeker's motivations and the groundedness of their subjective paradigms, determines the specific runes encountered during the journey.

The volva's role is not just to guide the seeker through the fylgja but to subtly influence the seeker's frame of mind and intent, ensuring that the seeker's journey aligns with the seeker's clarity of purpose and motivated subjective paradigms. This requires a deep understanding of the seeker, which can be achieved through regular interaction in the waking world.

The volva's knowledge of the seeker allows them to empathically perceive the significance of symbols and ideas that resonate with the seeker. This empathetic understanding enables the volva to manipulate the seeker's fylgja through the careful projection of symbols that are relevant to the seeker's clarity of purpose and motivated subjective paradigms. This manipulation is a delicate balance, requiring the volva to maintain a high degree of trust with the seeker.

The volva's ability to influence the seeker's frame of mind and intent is crucial in determining the current topography of the fylgja.

This alignment is crucial for the harmony or chaos within the seeker's psyche, as it determines the specific runes encountered and the outcomes of their interactions.

Runes

ƿ Fe : chattel, wealth (wealth is a source of discord among men; the wolf lives in the forest)

Sphere of Influence: Hidden dangers, subconscious delusions, insight into death and afterlife, the heritage of the past.
Ambitions: Seeks to reveal the hidden dangers and subconscious delusions, providing insight into the depths of the human psyche and the heritage of the past.
Constellation: Mysterious, insightful, a guardian of the depths and the secrets of the human psyche.

ᚱ Ur : aurochs - water/slag (dross comes from bad iron; the reindeer often dances over the frozen snow)

Sphere of Influence: Wise navigation, inexplicable phenomena, needs for community efforts, the interconnectedness of life.
Ambitions: Seeks to guide individuals through the vastness of life, ensuring the interconnectedness of life and the strength of community.
Constellation: Wise, navigable, a guardian of the strength of community.

Þ Thurs : jotunn - Thor (giant causes anguish to women; misfortune makes few men cheerful)

Sphere of Influence: Obstacles to ambitions, healing from trauma, natural gifts or talents, the interconnectedness of life and the surrounding universe.
Ambitions: Seeks to guide individuals through the shadows of their past, helping them discover their true potential and overcome obstacles.
Constellation: Mysterious, healing, a guardian of the secrets and path of healing.

ᚦ As : god (estuary is the way of most journeys; but a scabbard is of swords)

Sphere of Influence: Exploration, discovery, cosmic enlightenment.
Ambitions: To uncover the secrets of the cosmos and chart the unknown depths of existence.
Constellation: Curious, adventurous, with a thirst for knowledge and discovery.

ᚷ Reidh : ride / journey (Riding is said to be the worst thing for horses; Reginn forged the finest sword)

Sphere of Influence: Personal change through conflict or suffering, the enlightenment of raw connection between self and nature, the prophesy of changes in circumstance and reputation.
Ambitions: Seeks to guide individuals through personal transformation and the enlightenment of raw connection between self and nature, prophesying changes in circumstance and reputation.
Constellation: Transformative, enlightening, a sovereign of the elemental forces.

ƿ Kaun : ulcer - torch (Ulcer is fatal to children; death makes a corpse pale)

Sphere of Influence: Death, transition, transformation.
Ambitions: To ensure the passage of souls to their rightful resting place and maintain the balance between life and death.
Constellation: Stoic, somber, with a profound respect for the sanctity of the dead and the afterlife.

ᚠ Naudhr : need (Constraint gives scant choice; a naked man is chilled by the frost)

Sphere of Influence: The need for solitude, privacy, lovingly intimate relationships, acts of understanding grace.
Ambitions: Seeks to ensure the sanctuary of solitude, nurturing the privacy and intimacy of relationships, and the grace of understanding.
Constellation: Solitary, intimate, a guardian of the hearth's sanctuary.

ᚱ Isa : ice (Ice is called the broad bridge; the blind man must be led)

Sphere of Influence: Fateful occurrences, natural patterns, humble acceptance, the journey of life.
Ambitions: Seeks to guide individuals through the journey of life, revealing the patterns of destiny and the acceptance of fate.
Constellation: Guiding, patterned, a navigator of life's journey.

‡ Ar : joy (Plenty is a boon to men; I say that Frothi was generous)

Sphere of Influence: Informative communication, changing conventions/traditions, sensory illusions, the flow of ideas.
Ambitions: Seeks to foster the flow of ideas and the evolution of traditions, ensuring the adaptability and resilience of societies.
Constellation: Adaptable, fluid, a master of communication and tradition.

‡ Sol : Sun (Sun is the light of the world; I bow to the divine decree)

Sphere of Influence: Moral truth, enlightened growth, personal accountability, the pursuit of knowledge.
Ambitions: Seeks to enlighten the world, guiding individuals towards moral truth and personal accountability.
Constellation: Illuminating, enlightening, a beacon of truth and knowledge.

↑ Tyr : Tyr (Tyr is a one-handed god; blow on coals to make them hot for metalworking [pliant, malleable, creation?])

Sphere of Influence: Unbridled inspiration, creative expression, knowledge acquisition, the ignition of passion.
Ambitions: Seeks to ignite the spark of creativity, fueling the passion and drive for innovation.
Constellation: Passionate, innovative, a spark of knowledge and creativity.

‡ Bjarkan : birch (Birch has the greenest leaves of any shrub; Loki was fortunate in his deceit)

Sphere of Influence: Secrets, taboo practices, anonymity, personal transformation.
Ambitions: Seeks to unveil the secrets of the soul, guiding individuals through the labyrinth of their own darkness.
Constellation: Mysterious, enigmatic, a guardian of the unseen and the unspoken.

‡ Madhr : man (Man is an augmentation of the soil; great is the claw of the hawk)

Sphere of Influence: Abundance, fertility, husbandry, the sustenance of life.
Ambitions: Seeks to ensure the sustenance and prosperity of life, nurturing the abundance and fertility of the earth.
Constellation: Fertile, abundant, a guardian of the earth's sustenance.

‡ Logr : water, lake (a waterfall is a river that flows from a mountainside; but ornaments are made of gold)

Sphere of Influence: Sovereignty over nature, the interconnectedness of the wilderness and all forms of natural majesty, the primordial essence of the earth.
Ambitions: Seeks to ensure the sovereignty of nature, nurturing the interconnectedness of life and the primordial essence of the earth.
Constellation: Sovereign, holistic, a guardian of the earth's primordial essence.

‡ Yr : yew-tree (Yew is the greenest of trees in winter; it is wont to crackle when it burns)

Sphere of Influence: Empathy, animalistic desire, subtle manipulations, the interconnectedness of life.
Ambitions: Seeks to foster empathy and understanding, ensuring the harmony and balance of life.
Constellation: Empathetic, subtle, a muse for the interconnectedness of life.

^ Algiz : elk - protection / defense (The Eolh-sedge is mostly to be found in a marsh; it grows in the water and makes a ghastly wound, covering with blood every warrior who touches it)

Sphere of influence: Love, sexuality, war, combat, justice, political authority, the underworld, nature, fertility, vengeance, rebellion, purposeful failure
Ambition: To self-constellate
Constellation: To fulfill its spheres

Magister Templi

Tikkun Olam

King, Ferryman, Shepherd

There is a modern worldwide pandemic of narcissism, vice, and fear culture taking place.

I believe that as people place the onus of solving issues that basically arise from a misunderstanding of character integrity (the ability to personally conceptualise a desirable existence, internalise values, and regulate behavior in a synergetic manner) and stunted psychological maturity (the willingness, whether habitual or spontaneous, to engage with self-awareness, empathy, and wisdom in the process of deciding what motivations and paradigms will define one's integrity and lifestyle), onto areas of societal change like politics, law, and economics, there will be a concomitant rise in actions based solely on bias, ignorance, fear and trauma. Conversely, as people realise the strength of character integrity and psychological maturity, and refuse to be guided by motivations and paradigms that derive from or inculcate bias, ignorance, fear, and trauma, there will be an incidental rise in actions that clarify the ultimate (personal and social) health and advantage of certain thoughts, beliefs, and qualities, all surrounding definitions of personhood. This would not be realized through attempts to enforce conformity at the expense of others' integral development of maturity, but would be supportive of the reinforcement and protection of these capacities in a way that proves a truth of inherently and mutually respectable humanity. Thus, the fact of a general consensus on morality arrives not as a violation of the need for independent thought and multicultural understanding, but as a fulfilment of the virtues that commonly and actively recognise and nurture those needs.

People will at some point begin forming communities based on equal dignity, healthy self-interest and control, rational tolerance and judgment, and studious application and communication in terms of a trial and error personal approach to character integrity and psychological maturity. As the members of such communities learn what perspectives on specific, key virtues are practically conducive to the nourishment of honest introspection, good faith, courageous responsibility, and self-acceptance, they will begin to individually and collectively recognise and determine a baseline of traits that generally regulate quality of life through production of knowledge, fairness, wellbeing, valor, endurance, liberty, and redemption. There will also be affirmations of traits that regulate quality of life under more specific experiences, circumstances, and relationships that tend to diverge from the norm, but are still considerably workable in regards to producing this quality of life. There will also be a typified consensus not only on which traits are inessential or antagonistic to the production of quality of life, but on which experiences, circumstances, and relationships are ordinarily or absolutely unworkable in terms of producing that quality of life for those involved and so that should either be avoided, or approached with openminded caution given their ineluctability.

Such communities will initially generate from the disparate recognition of common human needs (such as safety, human contact, self-expression, clarity, authenticity, grace, receptivity to likeminded and constructive criticism, and freedom from arbitrary/toxic judgements) and the strategies that usually meet these needs sufficiently and organically. Their growth will probably incur from both their devotion to pragmatic veracity and the clear implication of their ability to typically choose optimally throughout routine and diverse scenarios, alongside the realisation of other communities (on escalating scales) engaging and developing on similar terms and with analogous findings. As their members verifiably self-determine consequences that align with their intentions, they will come to be noted as trustworthy humanitarians whose ideals and advice are simultaneously grounded in reality and insightful as to potential. Due to their attribution of personal authority and strength to their increasingly obvious acumen in beneficial guidance rather than institutional power, they will refuse belief in their ability to govern without succumbing to corruption of their purpose. This will incidentally temper their ambition to fall in line with their wisdom, and create and reinforce a reasonable and worldly conception of purity that is not based on perfectionism or avoidance of self-interest but on maintaining lucidity. Although by that standard, most members will not be preoccupied with institutional power, their discoveries and opinions will be worthwhile subjects of focus and discussion among people of both lesser and greater status or means.

On earth, a legal system can help a person self-regulate because they fear death. But if in the afterlife, everyone is immortal (including the most spiritually ignorant, who become demons), and the only authorities are the people who have accessed spiritual knowledge that grants them metaphysical power, then using that metaphysical power to impose self-regulation in moments where demons are otherwise motivated to act evilly, is the new best option.

This would not be to fully prevent evil, but to disrupt its most malignant expressions, and to enable self-expression even for those whose conceit has damned them, if they are at least aware of their effects on others (the lowest of these being Ymir). A tyrant is allowed to become a gladiator, a prostitute is protected by law, an addict lifted to stability.

The Sefirot

1 – Keter, “Crown”

It could be said that “genius” and its synonymous words and phrases should not be utilized as a label for individuals. It's not because of the terms themselves, but because the process of labeling individuals in terms of one's perception of their intelligence is reductive of oneself and that person, as well as one's general concept of intelligence. Instead it would be advisable to say that a person is capable (implicitly or explicitly) in reference to whatever areas of knowledge they've proven merit in, and to recognize that comparisons between degrees of intelligence in any field isn't itself this proven merit but refers to two aspects of a person's capability:

1. to independently recognize connections between what are to others apparently discrete or tangential pieces of information
2. to recognize how these connections are fundamental to a more comprehensive body of knowledge.

Thus, possessing a body of knowledge is not automatically a sign of intelligence unless the individual primarily does so in relying on their intelligence, rather than only doing so in relying on education by others. But recognizing wherefrom an individual begets their body of knowledge is more fundamentally useful for decisions on team composition because it assesses the probable validity of any hypotheses they will generate in pursuit of broadening knowledge (more reliable decisions), rather than due to any concerns and fruits of individual prestige alone.

2 - Chokmah, "Wisdom"

After establishment and comprehension of the fact that interactions between people has lost reason, recognizing and understanding their perspective may still be rational and motivationally healthy. What must be acknowledged is that the loss of reason by one person incurs a cost of proactive realization by each involved party. This cost may or may not be absolute, and this relativity means that even in the cost, one party may be favored over the other. This favor isn't deducible by power (i.e. culture, muscle, weaponry, or architecture), but through information about the other party's vantage points. That is, even if they were to be displaced from leveraging their power, what would they still consider a source of that power? This information is a resource because by the fact of their having such a vantage point, their own ability to use information is limited by what their vantage point disables them from acknowledging. This becomes truer with the more vantage points they have; even though individuals may possess more experience (and maybe, aptitude or luck) in regulating power as their number of vantage points increase, their knowledgeability of this resource is the collateral. The favored party cannot collect on this debt through gaining more personal experience in regulating power, so proposing their action on their trust in the elements of power is far more likely to fail. Counterpoint: actions proposed by their knowledgeability of this resource is more likely to succeed.

Gaining the resource is only possible on a case-by-case basis, through intuiting how the way the indebted party believes they influence others, also supports their belief in themselves; the favored party must also lay aside the same elements in themselves, no matter how appealing they seem. Alongside that, the favored party must enable themselves to distinguish between how they feel because of the indebted party's influence, and the self-disgust they feel because they were used as an article of the indebted party's beliefs whatsoever.

There are a limited number of reasonable principles in the world, fewer still whose loss incurs a cost of proactive realization; and, the quantity of such whose loss can be leveraged to understand the vantage points that motivate a person who would make a life of incurring that cost to do so, is vanishingly rare.

3 - Binah, "Understanding"

1. All actions lead to death.
2. The mind is not action.
3. The concept of inaction is relative to blame, which is of the mind, not of action.
4. Death is specific to the individual.
5. Death is final ownership of mind, as it is the only objective liberation from others.
6. Death is final release from action, as it is the only objective liberation from urges.
7. The mind has never led to life or death because it is not a factor amongst causes and effects.
8. The mind can accumulate stories.
9. Memories are a type of story.
10. Trust is an action. It is to invest in the future of something.
11. Stories are neither intrinsically potentiating nor capacitating, so they cannot be of Will.
12. The mind can only know of its Will by exploratory intuition.
13. Exploratory intuition can only further regard the mind whose Will it is to know.
14. That which even rationally follows from pure logic may only consider (and thus, ascertain) the limits of action in response to ignorance of actions.
15. Will is neither limited by itself nor ignorant of itself. Something cannot be adulterated by more of itself.
16. Will is intrinsic and attributable only to the mind.
17. That which cannot be directly observed through the senses cannot be known by (be true to and of) the body.
18. That which can be directly observed through the senses cannot be known by (be true to and of) the mind.
19. The mind and the body can help each other to know one another through pure, mutual responsiveness (vulnerability) to what is known by each.
20. Vulnerability is the tension between objective liberation and that which is known by the body.
21. That which is known by the body is not the body, as that knowledge is replicable while the body is not.
22. Vulnerability leads to life and death, so it is not part of the mind.
23. Vulnerability is only produced by objective liberation and that which is known by the body, so it is not part of the body.
23. Vulnerability affects both the mind and the body, so it must either be an essential component of a sovereign, intrinsic property equal to mind and body, or it is that property itself.
24. The mind and body cannot coexist without vulnerability.
25. Vulnerability cannot exist without being a tension between the mind and body.
26. Vulnerability cannot be a sovereign, intrinsic property equal to mind and body.
27. Vulnerability is therefore an essential component of a sovereign, intrinsic property equal to mind and body.
28. Without the mind, the body is purely unconscious matter.
29. Without the body, the mind is purely the antipathy of peace without reflection.
30. In unity of mind, body, and vulnerability, both self-aggrandization and self-sacrifice can be known and may be alternately required.
31. Self-aggrandization is mental trust in the body and produces vulnerability in others by demand at the cost of vulnerability with others.
32. Self-sacrifice is bodily trust in the mind and produces vulnerability in oneself at the cost of true love for anything but human knowledge.
33. Because they are both synergic in their relationship of body and mind, neither can be wholly true to and of the mind or the body.
34. Both are different adaptive means of investment for producing vulnerability that cannot exist if they do not produce vulnerability.
35. Balance between self-aggrandization and self-sacrifice is possible through recognition of oneself as body (purely unconscious matter) and mind (purely antipathy of peace without reflection).
36. Such a balance is determinable only through trust in one's as-of-yet untrusted vulnerability. This is the only reliable story of one's Will.
37. It is the only story that enables choice to be distinctive from illusions of choice because it recognizes that all actions are simply trusted stories. It is essentially discernment of discernment.
38. There is no particular story that arrives from this discernment because the story itself doesn't invoke any context that makes it useful.
39. There is no requitable ability to discern whether anyone will know choice.
40. There is no requitable ability to help anyone know choice.
41. It can be known that all stories that have been trusted by anyone can be trusted by someone else, and that all stories that have ever been trusted will be trusted again. This is the only reliable knowledge of fate.
42. The stories that a person trusts is a function of their vulnerability.

4 - Chesed, "Kindness"

I am psychic. My ability is not an enablement of my power but an extension of my vulnerability. This is because my ability functions independently of my will, doesn't allow any form of mind control or ESP, and is rather a ubiquitous dissemination of my consciousness. My telepathy doesn't involve any form of limitation on the psychological autonomy of others. It grants others accessibility to my psyche while ensuring that they must choose to access it.

The content of this dissemination is pure and technically irrespective of anyone's perspective (including my own) because it is unadulterated by social constructs and exact in its attestation of my consciousness. The content itself cannot be directly interacted with, even though my perception can be changed through my modes of being and physical experiences. However, the scope of understanding about me or the subjects of my thoughts that's effectively transmitted to others is qualified by a relationship between both my aptitude and familiarity with my inner person or the subjects of my thoughts, and the individual witness's aptitude and familiarity with their inner person and the subjects of their thoughts.

So even though meaning may be communicated to people in an elemental vein of transparent fidelity, the actual probability of that occurrence is dependent on other subjective factors such as psychological maturity, character integrity, sound reasoning, well-informed belief, and emotional dimensionality.

o=o - Da'at, "Knowledge"

Self-knowledge

X is an idea. It may occur prior to or as a result of Y. It is not an assumption.

A thought (Y) that apprehends the case of X being accurate because the only observations thus far, account for the validity and relevance of X. It is not an assumption.

Validity refers to a body of evidence that reliably generates an intended result.

Relevance refers to the contextual value of any specific body of evidence.

Reason is the assumption of a state-of-existence beyond one's conscious experience; a thought produced in line with reason ("why?") inquires as to how discrete functions may interact to produce an observed phenomenon. Given the use of reason, a certain amount of distrust about the validity and/or relevance of one's assumptions and, hopefully, curiosity about the potential for novel, as-of-yet unknown assumptions to be more valid and relevant, may occur.

Assumptions are "shoulds", "I will"s, a motive to use something as a basis for pursuing something. An assumption is biased if the former and latter somethings are the same thing, and constructive if they are not. Assumptions need to work synergically in order to be conducive to building any body of evidence, and constructive assumptions are necessary for this while biased assumptions are destructive. Given that, not all constructive assumptions will be reasonable, and only reasonable assumptions can be conducive to self-knowledge.

The primary assumption is that observations are conducive to building a body of evidence. It's primary because it doesn't need to be negotiated in order to be instrumental.

The secondary assumption is that of reason. It's secondary because it's as necessary as the primary assumption, but does need to be internally negotiated in order to be instrumental.

A tertiary assumption is that X is Y. It's tertiary because it relies on the internal consistency and constructive synergy of both prior assumptions, as well as its own internal negotiations of X and Y, for itself to be constructive.

All of that is self-knowledge, i.e. a process of evaluating and deconstructing X, as X is informed by metacognition and inferences drawn from the senses.

Knowledge

Z is a paradigm, a narrative stating that specific assumptions of 1, 2, and 3 in terms of a specific X are products of self-knowledge, so X is also self-knowledge. Z is only considerably tautological given that it's referred to as though X hasn't changed or can't change given increased self-knowledge (so it's not inherently tautological, only potentially considered as such). Z is a useful construct because when the self-knowledge of two or more parties is aligned, it becomes the fundament of increased agency, collaboration, and reliability in action and interaction. This fundament, though provisional, is referred to as knowledge because it's a consensus narrative that's special through its objective and common subjective value to civilization and progress (given that agency, collaboration, and reliability are necessary for civilization, and progress is commonly subjectively desirable by the civilized).

5 - Gevurah, "Discipline"

Although human beings can willfully ignore some aspects of their personhood, and act in line with that ignorance in a way that leaves no evidence that they're incorrect, believing it's true of them is a submission to the delusion they choose to suffer beneath and which they're trying to spread. It may be cathartic as it can be useful for the momentary purpose of compartmentalizing an experience or relationship with such a person (which is the motive which dictates that behavior in them), but it is not a viable long-term strategy the way that a narcissist will try to make it seem. It will eventually habituate one's mind to the delusion, corrupting one's own sense of self, empathy and humanity in the process, rather than being a minor trouble temporarily fashioned and used to deal with an unchangeable event. This conviction will coincidentally force a person into a state where their understanding of any whole personhood - their own or anyone else's - is completely dependent on other people, because they independently have none of it for themselves for viable self-reference.

Then, a human being in the wholeness of their personhood won't even attempt to make external validation or invalidation their way of relating agreement with others. It's ineffective in helping a person learn or change independently, because it offers nothing meaningful to aid them in guiding themselves towards self-awareness and health on their own terms, nor to convey one's own understanding of the subject so that one can share and ensure their better comprehension. With the benefit of the knowledge that attempting to cause someone to learn or change in a way that reinforces dependency incidentally to one's method (regardless of the content of one's message) always leads to more dependency than whatever action that message is supposed to inspire, this refusal to believe others solely on the basis of a binary opinion - no matter how eloquently put - becomes easier for a human being who chooses the wholeness of their personhood as they mature.

I'm aware of the same thing that most honest people are - guilt can either be a measure of personal responsibility, or a means of vindictive punishment. The same guilt can't be both, because the former comes from a place within the individual and is felt as a direct response to their own wrongdoing, and the latter comes from other people and is felt incidentally to someone else passing judgment on the individual. The first is absolutely more reliable for directing constructive change, and people who allow themselves to feel it and become accountable because of it are necessarily sane enough to make their own decisions without moderation by the opinions of other people, regardless of what they did to inspire it. The second can be useful as a tool of maintaining societal order when it's leveraged effectively to help a person understand the difference, and so grasp that responsibility on their own terms so they can be free, and so that their freedom at least doesn't endanger others. But, it can as effectively be used as a force of indoctrinated coercion by those in primarily vindictive spirits, who first wish harm on others without concern for whose suffering that is, and whose acceptance of criminals as the ones to take the fall is not based on reasonably negative emotions due by injustice in the crime, but a realization of the malice they feel towards people in general no matter anyone's culpability or innocence. In that case, the malice dictates that the person who holds onto it will very likely seek out the vulnerable (easy targets) with a willingness for inflicting delusions of guilt on them so those vulnerable people begin choosing to subscribe to a dynamic that sickens them, out of the manipulated ignorance.

Whether or not that person is culpable or innocent doesn't matter in this case, because the way the guilt is being used will never help anyone and will only ever further corrupt both the victim and the predator into people who can no longer know the difference between the types of guilt, which has a major tendency of making those people into manipulable cowards while centering that malice in both of them (either/both as a victim and a predator, but in any case as someone beholden to that kind of dynamic, and so who can't be comfortable in relationships free of that malice, and from the way it makes them emotionally reliant on beliefs detached from civil goodness and humane reality).

6 - Tiferet, "Glory"

It's neither altruism nor bravado. It's not the conceits of agonistic personhood.

It doesn't come from your belief system, so ascriptions of it towards anyone or anything won't matter. Negotiating your ideas about people or situations as a way of purposing your actions to be in line with the way you want to feel only draws you away from it.

You give a person an inch and be willing to let them take you a mile down a road you don't have an inkling about where it might lead.

You let someone make a mountain out of a molehill when it hurts your image and you don't try to change the story they tell about you.

If you give your thoughts about a matter they tell you is critical for their self-interest, you do so in a way that means you care more about their self-interest and paradigms as best you understand it from what they communicate to you, than you care about anyone else's self-interest (including your own) and paradigms.

You try to understand them as worthy of their own wholeness and that they're the only person who should get to choose what that means. You act in line with this understanding so that they become their own leader.

You trust yourself to do all of this for them but you're willing to engage skeptically of yourself about the identity of your motives when you doubt your consistency, whether because you know it or they tell you. You trust them to do it for you because it's the only way you can do it for them. If you can't and so your interactions become agonistic, you reject the premise of being in a relationship with them until you can.

You seek to avert their suffering but not their personal failures. If they're suffering and you can't defend them from whatever caused it, you stay by their side and don't pretend there's Barakah or potential for Barakah in any of it. You do this, but you give them space if they tell you they don't want you around and serve them based on what they specifically tell you they want or need from you. Even if it means you won't be there to defend them from suffering anymore. You don't blame them for suffering or wanting to suffer in a way that makes you unwilling to come back and do all of this for them again if they just ask.

Love is given the meaning of its effects instead of its nature when we forget how hard it is. Love and good faith are equatable.

You're not required to give this to anyone, but if you haven't given it wholesale then you haven't given it at all, and you'll need to accept that if you want to give this of yourself whatsoever, or you will only give a simulacrum of it at best.

7 - Netzach, "Victory"

The Mindset of Tribal Wisdom

Implicit knowledge wrought by a type of phenomenological inquiry using abductive reasoning to realize the human experience as strictly emergent is the sole pragmatic endeavor of psychology. This process of building knowledge is inherently trustworthy because it can only and ultimately be known to mean is that there is an objective baseline to define humanity, in effect of whatever actions we take. That recognition of a baseline is of utmost importance because it is the proactive truth which grants survivability, wellbeing, and freedom to the tribe that takes it up. Alternatively, treating such knowledge in a reductive manner leads to the tribe's downfall; yet, if the tribe generally leads by that truth, then by the fact of the tribe's self-consistency with their own purpose in that truth, the individuals who follow a lifestyle that reduces it are likewise known by their effects on the truth in other members. This allows the truth to be used for diagnostic purposes, even though its highest purpose is not to inter judgment on individuals but to confer knowledge to the tribe as a whole.

The Pharaohic Discrepancy

Many views on the afterlife ascertain it as something in particular, with the most seemingly ineluctable operating on the underlying assumption that it is discernible through the ramifications of the kind of wisdom that is only capable of being garnered through that aforementioned process of phenomenological inquiry. The use of this process to claim intelligence on supernal architecture is misbegotten because it is the most effective form of reduction, in that it immutably leads to pharaohic thinking within the tribe. That is, if the material world is a reflection of the supernal, then those who model the supernal are themselves agents of the wisdom that renders the truth worthwhile, and should therefore be upheld as more worthy (of survival, wellbeing, and freedom) than other members. But for that thinking to find resolution in action means that some people will be given fewer and fewer opportunity for those qualities (survival, wellbeing, and freedom) as people gain conviction in the pharaohic thinking by acting on it. This leads to a point where the original truth is no longer in the hands of the tribe to benefit the tribe as a whole, but in the hands of a governor who can manipulate it endlessly to stay in power and serve their own interests before any consideration of the people who put them there.

Just Enough Bastardization to Make Self-worship Healthy

Yet, people cannot be generally trusted to engage in life without faith in that there is something inimitable beyond common sense. Any reasonable, empathetic and wise man can be subjugated unto the will to power through near death experiences, leaving him to question the universe in ways that only prove there is an intrinsic aspect of himself that needs affirmation of his worthiness beyond what life can technically provide. For this dearth of self-love, there is no perfect solution, as attempting to resolve fear through trust in oneself creates more fearfulness in others as he seeks to optimize his existence, and trying to resolve fear through trust in others creates fearsomeness in them as he seeks to weaponize their intentions. So, the most realistic solution is to help him feel and believe that his self-love will be rewarded in a life to come, and that his self-love may be illimitable in fealty but is not indefinite in terms. Thus, fealty to a god (or gods) whose ultimatum is founded on principles of life service to his tribe in pursuit of lucid and incontrovertible meaning in his death, is the best possible solution. Then, when he prays, he is meditating on himself and his tribe. When he fears death, he no longer hates himself but revels in the uncertainty of the moment and knows all will certainly be well. When he grieves, he finds solace and joy in spite of his senses because he understands the value of the loss and can be grateful for the person who lived to created that value. And in having served with fidelity himself and being surrounded by others of selfsame purpose, these existential concerns and his attachments to them, become reliable motivating forces that encourage him to question the authority of tribal members and outsiders whose fear has outweighed their devotion to the survival, wellbeing, and freedom of the tribe.

Unity of Dynamic Emergence and an Objective Baseline through Redefinition of Free-will

Free-will is not libertarian, but carnal. The best way to describe it is to say that it is the ability to liberate oneself from undesirable states. By this definition the question of determinism is presupposed purely by knowledge of the human condition proper, as it focuses on what people find desirable or undesirable, rather than as if humanity and the physical universe have a fixated relationship.

Not to Certify by Purity but to Enable through Grace

Realistically, nothing can prevent degradation of faith into dogma or from being co-opted by power structures. The fidelity of any and every original intention in doctrine is as vulnerable as the people who live by it. The answer is not to create roles of authority to judge the purity of faith but to design the tenets of the faith in such a way that it speaks as directly as possible to the vulnerabilities of the faithful. That cannot prevent any demeaning or captious use of the doctrine, but instead of pretending that's possible when it's not, the likelihood of that type of ill-fated usage is severely undercut.

Individuality Underscores the Need for Common Sense, Not the Same in Reverse

The psychological functions that capacitate reason, empathy, self-awareness, and a devotion to truth (honor) may appear distinct from one individual to another because what inspires these people to use those functions is personal. But the functions themselves and the intention to use them are invariably the same across the board. Nobody can predict or engineer the personal inspiration without corrupting the function and the intention; this is axiomatically true by the fact that doing so is an entrance to cycles of misplaced trust. The prospective adherent must be trusted enough to motivate themselves, or else the necessitation of certainty will lead to blind faith or blind distrust. Instead, the goal is to blend psychodynamic and sociodynamic relationships, with symbols that communicate fated identity and universal significance, in such a way that ameliorates tension between existential fear and existential truth. In so doing, the adherent engages psychodramatically in a way that resolves existential crisis through internal synthesis of self-knowledge and self-acceptance.

8 - Hod, "Splendour"

People

People prejudge prosociality by selfsame acculturation, innocence by their prejudgment of prosociality, and humanity by their prejudgment of innocence. The acculturation is the initial and most essential leap of faith. The need for a leap of faith is human but more intelligently moderated by desire than prejudgment - what is wise or cunning does not provoke the need, desire does, so the attribution of the need to cunning or wisdom (as is the way prejudgment always originates) is an illusion of cunning. Selfsame acculturation is powerful because it sends a subliminal message on the fact of knowable expectations, even if those expectations are causes for fear - the fear is considered manageable because what causes it is known.

Persons

Person A can be independently prosocial, innocent, and anthropic, but not be selfsame acculturated.

Another, independently prosocial, innocent, and anthropic person B may recognize those traits in person A as if it were selfsame acculturation. This is not rational in itself, but it is nothing to criticize.

Another, independently rational person C may recognize these character traits after concluding using their initial prejudgments because they can overcome the cognitive dissonance that arises from the way their emotional biases affect their perception of others and the way they perceive one of those others truly acts. This does require a practice of integrating rationality specifically into one's memories of interactions with people, in spite of one's attachments to those memories (which itself requires self-awareness). This doesn't change person C's attachments, but it nearly always means person C will respectfully avoid person A if they can't help but to prejudge and they have the option of respectful avoidance.

If person A is rational, another, independently rational person D may recognize that rationality in person A as if it were selfsame acculturation. This is not rational and can be rationally criticized, as while it might be correct in certain cases, it tends towards rationalizing people's actions instead. However the usefulness of criticizing this is dependent on what kind of relationship person A and D wish to have or do have.

People

People don't do these humane things, though. Specific persons might, but people don't. It also doesn't matter why that is the case as that varies from person to person and doesn't change this about them, only that it is and how it is the case as that helps accept the reality and enables rational management of decisions and choices.

Persons

If person A is also physically and/or mentally divergent from normalized standards, this humanization will be even less reliable.

If person A isn't only selfsame acculturated to most persons, but not acculturated to normalized standards at all, they just will not reliably experience being humanized by people.

If all of these factors affect person A, they exist too far outside of what's normal for people to accept as human. This is hatred, and it starts from pride, lies and comfort.

People

Being accepted as human is a prerequisite for life in society purely by the will of your neighbors. If that isn't ultimately reliable - which it will be for the vast majority of people, but never everyone - you can only rely on the law of their government to humanize you. And that's only if that government is prone to doing so, but even if it is, your life isn't only yours now in an abstract way, it's a government asset or liability in practice.

Persons

Say person A learns to adapt in a way that retains and even matures their character integrity (at that point, it can only be a result of their personal conviction in its value to people, because it's technically neurotic). They don't always make optimal choices but that was never on the table for them. They still act in a way that enables their continued survival and freedom. They don't have room for failure and so they don't fail.

People

People don't just hate you now, they fear you in a way they don't understand because you're no longer manageable by hatred and they cannot trust themselves to know what to expect, which is necessary for maintaining their sense of self-interest. So the stories become vital to their self-interest instead.

The stories are not manageable, but it doesn't matter because they need to believe something about how you're expectable. You know it depends on what happens and your actual choices, but they think it's you just intentionally breaking rules, causing hatred and fear, not suffering due consequences, never rising above your station, or can't accept "the truth". In other words, proving in every way that they cannot accept your success in terms of the way you've managed what you have (even though that ability for management is 100% the reason you succeeded) as they're more interested in blaming you for how you got it and reinforcing a baseline of exaggerating to the fullest degree how much any privilege has really been worth.

Like they think being given something useful matters more than the skill of the person using it when there's a void of accountability on how to use it in the first place. Can't recognize social precarity in real life. Even if they recognize the wisdom in your choices, then specifically because it wasn't them and they don't know what they'd have done, and they don't want to give your abilities an inch of credibility that they can't use to dehumanize you further, they'll say - "yeah, I would've done that." Not "should" like they're learning something - which they may or may not have - or "could" like they have chances - nobody can possibly know about it like that so it doesn't matter - but "would", like they know their own abilities per circumstances they haven't been through - which they don't.

9 – Yesod, “Foundation”

What I keep doing now is trying to find a way to move forward in my life in ways that are consistent with my knowledge but incompatible with my understanding, while only being truly willing to progress if I'm in alignment with that understanding. I want to find acceptance and trust with people while living enough on my own terms to determine my own purposes, so I keep looking for ways to do it that I recognize are ultimately defined by people taking advantage of those who are weak enough to allow others to define their own attachments. From which congregation of unstable members are drawn those who can administrate the future success of this destructive purpose. There, continually breeding a cycle that mentally injures everyone involved by refusing to confront the distrust of man that initially led them to this willingness to placate through imagination instead of being. These things are essentially weapons, no matter their merits: religion, government, politics, science, technology, etc.

The products of civilization are more generally used by people to displace them from their vulnerability once they've submitted to such a system than these products are used by people to redeem their inborn nature of vulnerability. This happens because civilization is based on the delusional ideal of a type of consensus narrative that excises and distends its populace from their own autonomy while demonizing those who refuse to submit as being in some way evolutionarily challenged. This isn't something that can be proven or disproven, but it works anyway because the gullibility of the average human being is synonymous with how much comfort they can draw from their attachments. Attachments to self-concepts that seem to confirm a higher purpose are profoundly comfortable due to the fact that they can't be disproven, and that any novelty or stability or control can be taken as proof of their viability regardless of the latent grandiosity (of the ideal of a consensus narrative) which is then almost always compartmentalized and forgotten, while still being the ulterior purpose driving these fascinations – the gullibility, the requirement of self-concepts, and this constant evaluation of people based on the sense of control, stability, and novelty they can provide.

I recognize that a society who finds a balance between their thoughtless vulnerability and the grandiosity which necessitates thoughtfulness is more likely to meet success in defining humanity as anything more than a self-destructive beast. That's due by consideration of the fact that any meaningful definition of humanity isn't to be gained by any image wrought from history, speculation on the future, or attachments to constructs that exist in the present. To hold to any sense of a reliable definition of humanity is to actively lose meaning, because all efforts to do so are purposed by opposition to the fact that we are self-destructive (no matter the intents and motives that seem to drive those efforts on a personal level). So the best we can realistically hope for are momentary definitions that are conducive to fixing the problems of the times, but even then, that hope is only justified

- 1) if those problems are not themselves based on unnecessary attachment to formerly useful definitions which have lost meaning because the problems they were originally designed to confront were therefore made obsolete (don't persevere),
- 2) if those problems exist because the grandiosity of the populace has in some manner overtaken their vulnerability and the mechanisms by which that has taken place are recognized (be honest about narcissism),
- 3) if these problems and the essential definitions motivated to render them obsolete can still be referred to by those who guide and participate in the culture (let posterity benefit from your history), and
- 4) if conditions 1–3 are met, that justified hope is absolutely demanded of the culture, by the culture (you should dread, not delight in, the gravity of your own influence, and be reasonable therefore).

And there won't be any one thing that ultimately saves us from our self-destructive nature because it is technically impossible to survive and help ourselves benefit from our survival by being autonomous, without then accepting the responsibility to think in terms of how the problems our society is facing are created by our grandiosity and can only be solved per the individual's choices to understand this internal battle, the outcome of which has very real consequences that get out of hand much faster if that individual keeps trying to avoid it as if it isn't real or that it is fundamental to what and who they are.

10 - Malkuth, “Kingdom”

Power (i.e. culture, muscle, weaponry, architecture) is distinctive from freedom (liberty or “freedom from”, agency or “freedom to”) because power is the foundation of the current infrastructure that meaningfully defines the status quo and thus, the current state of liberty. Power forces the infrastructure in such a way that liberty is relative instead of absolute, and this generally lessens agency because they’re necessarily synergic (if not indivisible). However, self-knowledge also increases agency if given instrumentality through direct power or power’s infrastructure. That instrumentality is often more momentary when (truth:) regulated through direct power, but can be more long-standing when (latitude:) regulated through infrastructure. Both truth and latitude benefit from knowledge more than any other type of Z. However, such benefit is only able to be conferred by truth because the direct power of self-knowledge is dependent on agency to produce further knowledge, whereas while infrastructure may include knowledge from other (historic or extant) societies in its Zs, it does not have to include (and can be motivated against) not just agency, but self-knowledge.

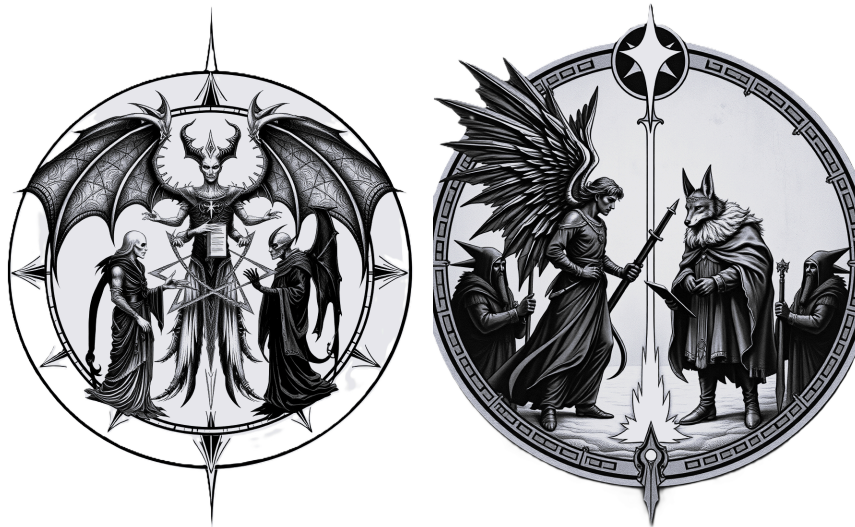
Hermetic Grades of the Great Work

1. Adeptus Minor/ $5^{\circ}=6^{\circ}$ /Sun



“I Am Justly Killed With Mine Own Treachery” ; “The Velvet Glove Hides an Iron Fist”

2. Adeptus Major/ $6^{\circ}=5^{\circ}$ /Mars



“Never Cut What You Can Untie” ; “Better an Open Enemy Than a False Friend”

3. Adeptus Exemptus/7°=4°/Jupiter



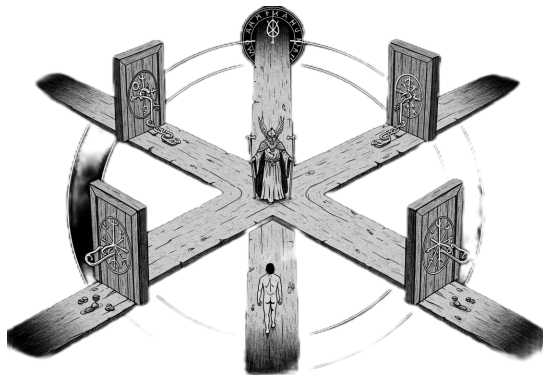
“The Blood of the Covenant is Thicker than the Water of the Womb” ; “Truth is the Daughter of Time, Not of Authority”

4. Babe of the Abyss



“Let He Who is Without Sin Cast the First Stone” ; “Beautiful Things are Difficult”

5. Magister Templi/8°=3°/Saturn



“The Tao That Can Be Told is Not the Eternal Tao - the Tao That Can Be Named is Not the Eternal Name” ;
 “The Axe Forgets, But the Tree Remembers”

6. Magus/9°=2°



“Knowledge Without Practice is Useless - Practice Without Knowledge is Dangerous” ;
 “The Yoke that Chafes Breeds the Will to Break”

7. Ipsissimus/ $10^{\circ}=1^{\circ}$



“Live As if You Were to Die Tomorrow - Learn as Though You Are Going to Live Forever”

FAQ

Question: The reconciliation between fixed afterlife topology and individual spiritual navigation – how exactly does one "map" to the other?

Answer: Fixed topology and individual navigation are essentially mapped by how Ahriman-identification, kundalini, apperception, metanoia (conscientious meaning-making), gnosis (connection to Purusha), pneuma (realization of Sefira), and aeonic gnosis (hypostatic awareness) are individually fulfilled and relate with one another.

Question: What is the mechanism by which earthly spiritual development translates to afterlife positioning, especially given the system's claim that religious beliefs themselves don't determine this?

Answer: Apporheta gives the eidenai for the translation between spiritual development and afterlife positioning, but it cannot inspire a person to change the basis of the aforementioned fulfillments and relationships if they're not motivated to do that anyway.

Question: What are the precise mechanics of how Ahriman's influence transitions from active in life to void in death, while still affecting the jiva's afterlife experience?

Answer: Ahriman is no longer an active force in the experiences of jiva, so the degree to which a jiva fulfills themselves in him while alive translates to the amount of individuation from reliance on his (now absent) character and influence one experiences in the afterlife.

Question: What is the exact nature of the interface between Hypostatic gnosis and the Sefirot, especially given that the system acknowledges varying individual capacities for spiritual development?

Answer: A pneumatic state is one in which a person acts and responds by their own hand and in alignment with at least one Sefira, such that the spiritual fertility of Hypostatic gnosis becomes effectively synonymous with divine right rather than utterly base and unmediated by higher truth. This occurs reflexively with the current state of the aforementioned fulfillments and relations, which is entirely personal but not subjective.

Question: Given that –

1. Jiva are bodiless individuals in all planes except Nirvana,
2. Gnosis is what allows a jiva to – to the extent of their mutual spiritual state with another jiva – recognize and understand their jiva-truths,
3. Our paradigms are not our internal or external narratives that seem to involve or be involved by them,
4. Jiva are defined in effect by their own paradigms and the paradigms others had of them, and
5. Ginnungagap demons become part of the infrastructure,

Then, how would Ymir, Loki, and Alfar demons recognize other specific demons? Could they even do this?

Answer: This is an aspect of what makes them bound to lethe, even though they aren't completely Ginnungagap. Demons have social traditions for identifying themselves to each other specifically because they do not have any other reliable information through which they can do this. Even though these demons have memories of interactions and relative intelligence to understand their meaning, they will not remember which paradigms are whose or be able to integrate them into memory. They're limited by their own paradigms and the subliminal paradigms operating within them that derive from others, and negotiating the differences and content between these paradigms is not something they're equipped to handle. So, the effort of trying just leads to chaos in Barzakh. This is an aspect of why Vanir and Asgardians can and do more easily seize control of noble castes and the Wiry Throne, and meticulously regulate what other demons know of necessity and tradition.

Ymir jiva, in having pneuma without gnosis, can guess at the identities of other jiva and demons without having awareness of their jiva-truth, and these guesses only improve as they develop their Sefirotic connection more comprehensively.

Question: The relationship between kundalini development and pneumatic states - particularly, how does anemic kundalini interface with complete Sefirotic pneuma?

Answer: Anemic kundalini means that while your life and actions spiritually benefit others, they come from a place of inner detachment that uses vulnerability impartially to deeply empower the other rather than to live in Barakah with them. This is powerful when coupled with the Sefirot because it embodies divine right used in tandem with an extreme willingness for self-sacrifice and mortification. It is, though, a (negotiable) double bind - one must be able and willing to invest deeply with someone else on the terms of their own jiva-truth, yet be guided in one's actions by the Sefirot. It is a form of divine conceit which conscientiously damages one's trust in self and others because this can be used for discernment and providence beyond earthly means.

Question: What makes a person Atman?

Answer: Atman jiva generally exist as such because they followed the same process as Ymir jiva, either completing it in life and becoming Atman upon entry to Sheol, or completing it in the afterlife and becoming Atman then. However, it could also be because they are former Asgardian demons who chose to learn of the Sefirot through guidance by Plutonian jiva instead of remaining in Barzakh. All of these paths require a fulfilled kundalini because they depend on complete sacrifice of conceit (though not self-interest and desire) - once a person dies and becomes an Ymir jiva or Asgardian demon, they are not able to escape from conceit while still wielding it in any meaningful way.

Question: Can Loki, Alfur, and Vanir demons come to Barakah and find Folkvangr?

Answer: Recall "recursive containment of Jiva-Truth." If the demon's nature included an Ymir jiva, meaning that in life, they developed a relationship with a Sefira through Barakah with another person, they would be able to use this connection to undertake the mission that all Ymir jiva can. This mission is benefited by their relationship with gnostic apperception, metanoia, and Hypostatic gnosis, but it is (at least momentarily) discontinued if they subordinate the motive of Barakah to their own will. Most individual demons of these types do not include such a jiva within themselves because, in life, they tend to conclude that reliance on their spiritual abilities to completely tell them what is real or what to do is more important than Barakah. That's why they're in Barzakh, in spite of their spiritual attainments. This is also true of Asgardian demons.

Question: How can one have gnostic apperception without metanoia or Hypostatic gnosis? Why is it possible for an Alfur demon to have metanoia, but not Hypostatic gnosis, or for Vanir demons to have gnosis, but not pneuma?

Answer: It all comes back to how vertical limits relate with Barakah. Most Loki demons do not exist in a state of Barakah to be able to surpass their current spiritual limits. Even if they can make sense of and integrate concepts into their beliefs, they are in a continuous state of subordinating motives of Barakah to their own will. This is nonviable for achieving metanoia because it leads to cyclic patterns of compartmentalization and rationalization. Alfur demons exist as such because instead of aligning their achievement of metanoia with Barakah, they use it to idealize gnostic apperception, leading to the same mindset as a Loki demon, but with greater imaginative power. Meanwhile, Vanir demons are withheld from a pneumatic state by their fear of the Sefirot, which lends them to a condition of using Hypostatic gnosis to fetishize metanoia and idealize gnostic apperception, so even though they're in a state of relative enlightenment and are spiritually aware of others, they haven't actually transitioned to awareness of divine right.

In summary, as we move "higher" in the demonic hierarchy, the demon includes the flaws that stunt the lower demons, alongside the flaws of their own strata. They may have used Barakah for personal breakthrough, and this is good, but when they broke through they didn't realign their (now lower) self with Barakah again. Asgardian demons, in all of their glory, are much the same. As a matter of fact, this is necessarily true of each jiva, including Sefirotic jiva - the only difference being that Sefirotic jiva have the power and pure devotion to pursue Barakah autonomously, which is what they're experiencing when they exist in Nirvana, Folkvangr, or Erebus. As a reminder, you will have your "highest" spiritual attainments from life carry through to the next, but whatever potential you had that you didn't spiritually explore is gone. There are a few divine bendings of this cosmic law (Ymir jiva, Asgardian pneuma), but they're not exceptions so much as accommodating interpretations.

Index of Cosmological Terms

Abyss / Hidden Sefira

The Hidden/Honorary/Skeleton Key Sefira or Abyss represents a crucial concept in esoteric systems describing a point of ultimate dissolution and transformation between structured reality and pure potentiality. This metaphysical construct functions as both a barrier and a gateway between the manifest and unmanifest aspects of existence. The concept describes a state or location where normal laws of reality break down and conventional dualities collapse. It serves as both a void where false certainties are destroyed and a point of potential where new realities can emerge. This paradoxical space is considered essential for genuine spiritual transformation, representing both the greatest danger and the greatest opportunity in esoteric practice. The Abyss must be crossed rather than avoided, requiring the dissolution of the ego structure while maintaining some form of consciousness or awareness. Traditional systems warn that attempting to maintain egoic structures while crossing this point leads to a state of imprisonment in delusion. The concept integrates both Western and Eastern understanding of the necessity of ego death in spiritual development. Equivalent to Portal.

Aeon

Aeons in Gnosticism are emanations or manifestations of the supreme divine principle, existing as intermediary beings between the absolute and the material world. These spiritual entities are often arranged in complementary pairs and form a complex hierarchy of divine powers. Each Aeon represents a specific aspect or quality of the divine, collectively forming the fullness of divine reality.

Adeptus Exemptus

Complete theoretical framework built from experience. Can explain complex ideas simply. Sees through spiritual materialism and power games. Personal practice is refined to essentials.

Adeptus Major

Mastering your chosen tools and methods. Clear understanding of what works for you and why. Teaching yourself rather than seeking teachers. Your experiments give consistent results.

Adeptus Minor

Synthesis. Building a workable personal framework from the pieces. Taking consistent action aligned with your understanding. Still facing doubts but able to work with them.

It's about stripping away inherited beliefs and building your own tested understanding, without needing institutional validation or authority figures. Each person has to do this work themselves.

Alchemy

Alchemy represents a philosophical and protoscientific tradition seeking to purify, mature, and perfect certain objects and substances. This discipline combines physical experiments with spiritual development, seeing material transformations as parallel to spiritual evolution. The practice encompasses both practical laboratory work and symbolic systems of transformation.

Alfar

The Alfar, or elves, are beings of light and magic in Norse mythology, associated with beauty, fertility, and spiritual insight. They inhabit the liminal space between gods and humans, acting as mediators of divine energy and natural forces.

Ammit

Ammit, the "Devourer of the Dead," is an Egyptian deity who consumes the hearts of the wicked in the afterlife. This act ensures that only the righteous gain eternal life, while the unworthy face annihilation, symbolizing divine justice and moral order.

Anatta

Anatta, or "non-self," is a foundational Buddhist doctrine rejecting the existence of an unchanging, eternal self or soul. Instead, it asserts that all beings are composed of impermanent elements, constantly in flux, and interconnected with the fabric of existence. Anatta challenges individual identity as an illusion, emphasizing impermanence and interdependence to dissolve attachment and ignorance.

Ahamkara

Ahamkara, or "I-maker," is the ego principle in Indian philosophy, which constructs a sense of individuality and separateness. It is the root of attachment and self-identity, serving as a barrier to self-realization and union with the divine.

Ahriman

Ahriman, in Zoroastrianism, is the spirit of destruction and chaos, opposing the forces of good and light. He embodies deceit, corruption, and the darkness that threatens cosmic harmony, constantly battling the divine order.

Anamnesis

Anamnesis is a Greek term meaning "recollection" or "remembrance," with roots in Platonic philosophy and its exploration of the soul's knowledge. In the works of Plato, anamnesis describes the process by which the soul recalls truths it knew prior to its embodiment, suggesting that learning is not the acquisition of new information but the rediscovery of eternal truths inherent within the soul. This concept is particularly central to Plato's theory of Forms, as it asserts that the highest knowledge, such as the understanding of justice, beauty, and goodness, is accessed through introspection and the awakening of latent knowledge.

Apperception

Apperception refers to the conscious assimilation of new experiences into one's understanding of self and the world. It combines perception with reflection, shaping how individuals interpret and integrate reality.

Apporheta

Apporheta, from ancient Greek mystery traditions, refers to secret teachings or esoteric knowledge meant only for initiates. It embodies the hidden wisdom revealed through rites and deep spiritual inquiry, but was also used to signify public speech so vulgar it would be fined.

Arhat

An Arhat is a "worthy one" in Buddhism who has attained Nirvana through personal effort, breaking free from samsara (the cycle of rebirth). This state is marked by wisdom, serenity, and the complete cessation of suffering. Arhats represent the culmination of individual spiritual practice and mastery.

Asgard

Asgard is the home of the Aesir gods in Norse mythology, a celestial realm of power, wisdom, and divine governance. It serves as a model of order and strength, protecting the cosmos from chaos and destruction.

Asphodel Meadows

The Asphodel Meadows represent a neutral region of the Greek underworld where ordinary souls dwell after death. This realm houses those who lived lives of neither great virtue nor great evil. The meadows are characterized as a monotonous but not unpleasant place where souls retain their identity but live in a muted, dreamlike state.

Astral Form

Astral Form refers to a subtle body believed to be capable of conscious activity and movement independent of the physical body. This vehicle of consciousness is considered more refined than physical matter but denser than pure spirit. The concept suggests an intermediate layer between material and spiritual existence.

Atman

Atman refers to the eternal self or soul in Hindu philosophy, understood as the unchanging essence of an individual that transcends physical existence. It is the fragment of the universal Brahman present in all beings, symbolizing the unity of individual and cosmic consciousness.

Babe of the Abyss

Complete dissolution of achieved understanding. Your hard-won framework reveals itself as just another construct. The ground disappears. Not a dramatic crisis like Portal - more a quiet recognition that all positions are empty. Can't use previous methods or understanding to get through this.

Different from Portal because:

- Portal breaks down inherited/given structures
- Babe of the Abyss dissolves your own carefully built structures

No way to prepare for it or work through it strategically. Can't be forced or rushed. Not about gaining anything but letting everything fall away. Many get stuck here trying to maintain some position or understanding.

You're completely helpless here using conventional approaches. Any attempt to "handle" it just creates more tension. It resolves itself when you stop trying to resolve it.

Babylon

Babylon, as a historical entity, represents one of humanity's first great steps toward organized civilization, characterized by centralized governance, written law (e.g., Hammurabi's Code), and advancements in science, art, and trade. Its rise marked a transition from tribal societies to urban centers, laying the groundwork for complex economies, social hierarchies, and cultural exchange. While later regarded as a symbol of decadence and oppression, Babylon's structure and innovations were essential for the progression of civilization, providing a model for future empires. This dual role—civilization's foundation and a cautionary tale of excess—defines its enduring legacy.

Baphomet

Baphomet originated as a supposed pagan deity that the Knights Templar were accused of worshipping, though this was likely fabricated during their persecution. The modern conception stems largely from Éliphas Lévi's 1854 illustration depicting a winged, androgynous goat-headed figure with breasts and phallus, representing the unity of opposites - male/female, light/dark, above/below. In Gnostic traditions specifically, Baphomet sometimes represents divine wisdom and the perfect integration of opposing cosmic forces, though this interpretation came later and differs from earlier medieval accusations.

Barakah

Barakah refers to a divine blessing or spiritual power in Islamic tradition that brings forth beneficial abundance, prosperity, and growth.

In traditional Islamic thought, barakah is particularly associated with prophets, saints, and holy sites, where it accumulates and can be transmitted to others. It is often described as a continuous, self-perpetuating force that, once present, generates more of itself - like a spring that never runs dry. The concept emphasizes that true abundance comes from divine grace rather than mere material possession, and that this spiritual power can transform ordinary actions or objects into sources of ongoing benefit and spiritual nourishment.

Bardo

Bardo, in Tibetan Buddhism, is an intermediate state between death and rebirth, where consciousness transitions through various stages. It is a space of potential liberation or further entanglement in samsara, depending on one's clarity and spiritual practice at the moment of death.

Barzakh

Barzakh is the Islamic concept of an intermediate realm where souls reside between death and resurrection. It is a liminal space of separation and distinction, where the righteous and wicked coexist but experience vastly different realities of waiting and reflection.

Bhikkhu/Bhikkhuni

A Bhikkhu (monk) or Bhikkhuni (nun) is a renunciant in Theravada Buddhism who follows a strict monastic code to achieve enlightenment. These individuals dedicate themselves to meditation, study, and ethical discipline, embodying detachment from material and worldly concerns. They are spiritual seekers committed to the path of liberation.

Bodhicitta

These are the three modes of altruistic aspiration in Mahayana Buddhism. The Kinglike Bodhicitta seeks enlightenment first to better serve others, like a ruler ensuring resources for their people. The Boatman Bodhicitta reaches enlightenment alongside others, embodying shared effort. The Shepherd Bodhicitta prioritizes others' liberation before their own, like a shepherd leading a flock to safety.

Bifrost

Bifrost represents the rainbow bridge in Norse mythology connecting Midgard (the world of humans) to Asgard (the realm of the gods). This mystical bridge serves as a pathway between different levels of reality and consciousness. The bridge symbolizes the connection between mundane and divine realms.

Bodhisattva, Theravada/Mahayana

In Mahayana Buddhism, a Bodhisattva is an enlightened being who postpones Nirvana to aid others in their liberation. In contrast, Theravada Buddhism views Bodhisattvas as aspirants to Buddhahood, focusing more on personal enlightenment. Both traditions emphasize selflessness and compassion as their defining traits.

Celerity

Celerity describes exceptional swiftness or speed of motion, particularly when referring to physical movement or mental processes. This quality implies not just rapidness but a graceful efficiency of movement or thought. The term connotes a divine or supernatural quality of speed beyond normal human capability.

Chinvat Bridge

The Chinvat Bridge in Zoroastrian tradition is a mythological bridge that souls must cross after death to reach the afterlife. The bridge appears wide and safe for the righteous but becomes narrow as a razor's edge for the wicked. This crossing point serves as both a literal pathway and a metaphor for moral judgment.

Cultus

Cultus refers to the formalized aspects of religious worship and devotional practices within a given tradition, encompassing both private and public acts of veneration. The term derives from Latin roots relating to care, cultivation, and attention, emphasizing the deliberate and sustained nature of religious observance. In ancient contexts, cultus included specific rituals, offerings, prayers, and ceremonies directed toward deities or sacred forces.

Dark Night of the Soul

Dark Night of the Soul describes a profound spiritual crisis, often marked by feelings of despair and isolation, during which a person confronts deep inner struggles and questions their beliefs. It is considered a transformative phase in Christian mysticism and other spiritual traditions, leading to greater clarity, growth, and eventual union with the divine.

Dependent Origination

Dependent Origination explains how phenomena arise in dependence upon other phenomena, forming a chain of causation. This concept describes reality as a web of interconnected causes and conditions, where nothing exists independently. The principle demonstrates how effects arise from causes while also serving as causes for subsequent effects.

Demonia

Demonia describes entities or forces traditionally associated with supernatural or preternatural realms, particularly those considered potentially harmful or challenging to human interests. These beings are often understood as intermediate between divine and mortal spheres. The category encompasses a wide range of non-physical entities with varying degrees of power and autonomy.

Dominus Liminis

Taking full control of the crossing. No more blaming circumstances or others. Seeing how you create obstacles and how to dissolve them. The work becomes self-directed rather than externally motivated. You understand your core patterns and can work with them directly.

Think of it as becoming the master of your own thresholds - you see what holds you back and what moves you forward, and take full responsibility for navigating between these states. Less dramatic than Portal but more practically significant.

Eidenai

Eidenai, rooted in Greek philosophy, means "to know" or "to perceive." It denotes an intuitive or contemplative understanding of reality, often contrasted with mere sensory or intellectual knowledge.

Elioud

The term "Elioud" is rooted in ancient Jewish texts, particularly the Book of Enoch, where it refers to the offspring of the Watchers—angels who descended to Earth and intermingled with human women. These beings, often depicted as giants, are considered to be hybrids of divine and human nature, existing between the celestial and the earthly realms.

Erebus

Erebus is a primordial Greek deity embodying darkness and shadow, residing in the liminal spaces of the underworld. Erebus is not merely the absence of light but the womb of potential, where chaos coalesces into form, and souls traverse the unseen.

Evolute

An evolute is the outward, unfolding expression of something's essence or potential. In metaphysical or philosophical contexts, it represents how internal truths manifest in external forms or actions, shaping the world around them. It contrasts with an involute by being the result or effect rather than the core cause.

Evolutionary Digestion

1. Processing the raw experience itself, separate from stories about what it means
2. Allowing the experience to reshape existing knowledge and mental models
3. Incorporating new insights organically rather than forcing them into existing frameworks
4. Working through the experience emotionally and somatically, not just cognitively
5. Moving from intellectual understanding to embodied knowing

Faust

Faust is a figure from European legend, most famously depicted in Goethe's works, symbolizing humanity's unending quest for knowledge, power, and fulfillment. Dissatisfied with conventional means of achieving these, Faust makes a pact with the devil, sacrificing his moral soul for worldly pleasures and unlimited understanding. He represents the peril of unchecked ambition and the internal conflict between enlightenment and corruption.

Folkvangr

In Norse mythology, Folkvangr is Freyja's meadow, where half of the honored dead gather after death. This realm is both a resting place and a domain of love, beauty, and martial valor, offering solace and renewal to those chosen to reside there.

Fylgja

A Fylgja is a Norse guardian spirit or soul aspect that accompanies and protects an individual. It often appears in dreams or visions, symbolizing one's fate or spiritual state, and may take on animal or human forms reflective of the person's character or destiny.

Galdr

Galdr refers to magical chants or incantations in Norse traditions, used to invoke spiritual power or influence events. These chants were believed to align with cosmic forces and were often paired with runic inscriptions to amplify their effects.

Ginnungagap

Ginnungagap is the primordial void in Norse mythology, the yawning chasm that existed before creation. It is the space of potential where fire and ice converged to birth the cosmos, symbolizing the fertile tension between chaos and order.

Gnosis

Gnosis, in Gnostic traditions, signifies direct, experiential knowledge of divine truth, transcending intellectual understanding. It involves an inner awakening that liberates the soul from ignorance and the constraints of the material world.

God is Dead

Originating from Nietzsche's philosophy, "God is Dead" declares the decline of absolute moral and spiritual authority in modern society. It reflects the existential crisis arising from the loss of traditional frameworks, emphasizing the human responsibility to create meaning in a seemingly indifferent universe.

Grigori

The Grigori, or "Watchers," are fallen angels in Judeo-Christian tradition who defied divine law. They introduced forbidden knowledge to humanity, embodying the tension between enlightenment and transgression.

Heidr

Heidr, in Norse mythology, is a volva associated with seidr magic and prophecy. She embodies arcane knowledge, liminality, and the power to traverse and manipulate spiritual realms. Her presence often signals transformation and hidden truths.

Helm of Hades

The Helm of Hades was a magical cap or helmet in Greek mythology that rendered its wearer completely invisible. The artifact was used by various mythological figures, most notably Perseus in his quest against Medusa. The helm represents perfect concealment from all forms of perception.

Hermeneutics

Hermeneutics encompasses the theory and methodology of interpretation, particularly of texts. This discipline examines how meaning is derived, considering historical, cultural, and linguistic contexts. The field addresses both the specific techniques of interpretation and the philosophical basis for how understanding occurs.

Hermetic Grades

These are stages of initiation in Hermeticism, a Western esoteric tradition focused on spiritual enlightenment. The grades symbolize progressive mastery of the self, the cosmos, and divine truths, often corresponding to the elements, planets, or inner faculties. They guide the practitioner from ignorance to unity with higher wisdom.

Hermetic Order of the Golden Dawn

The Hermetic Order of the Golden Dawn was an influential late 19th-century magical order that synthesized various esoteric traditions into a coherent system of ceremonial magic. This secret society combined elements from Rosicrucianism, Kabbalah, astrology, and Egyptian mythology into a hierarchical system of spiritual development. The order's teachings and practices have significantly influenced modern Western esoteric traditions.

Homodicy

Homodicy addresses the philosophical question of human responsibility for evil and suffering in the world, particularly examining human moral agency and culpability. It stands as a counterpart to theodicy, focusing on human rather than divine responsibility. This framework examines how free will and human choice contribute to moral and natural evils.

Hypostasis

Hypostasis refers to the fundamental and objective reality underlying phenomena, particularly in philosophical and theological contexts. The term denotes the essential nature or underlying substance of something, as distinct from its attributes or characteristics. When used as "hypostatic," it describes the manifestation of this fundamental reality in concrete form.

Ipsissimus

Complete integration. No difference between ordinary life and practice. Natural responsiveness without conceptual overlays.

Including Space

The including space is the larger, all-encompassing field or context within which all entities, interactions, and dynamics exist. It provides the framework that allows subspaces and specific phenomena to manifest, evolve, and collapse without itself being diminished. It serves as the constant background for all activity and change.

Involute

An involute refers to the inward, condensed essence or fundamental truth of a thing, containing all potential within itself. It is the origin point from which the evolute emerges, representing a self-contained reality. The involute holds the core structure that gives rise to its external evolutions.

Ishtar

Ishtar, the Mesopotamian goddess of love, war, fertility, and justice, was a central figure in ancient Akkadian, Assyrian, and Babylonian mythology. As a complex deity, she embodied dualities: the nurturing aspects of love and fertility as well as the destructive forces of war and vengeance. Her myths often depict her descent into the underworld, symbolizing cycles of death, rebirth, and cosmic balance. Ishtar's prominence in the ancient world positions her as a figure of transformation and liminality, bridging the human and divine realms through her associations with life's most fundamental forces.

Improperly Grieving Ishtar

"Improperly grieving Ishtar" refers to ritual mourning practices for the Mesopotamian goddess of love and fertility that were considered incorrect or inadequate. Historical texts suggest specific lamentations, offerings, and ceremonies were required during her descent to the underworld to rescue her lover Tammuz. Failing to properly observe these rites was thought to risk divine displeasure and potentially disrupt the cycle of seasons, as Ishtar's journey was linked to annual cycles of death and rebirth in nature.

Jiva

Jiva, in Indian philosophy, is the individual soul or life force that animates living beings. Unlike Atman, Jiva is subject to samsara and influenced by karma, representing the embodied experience of consciousness within the material world.

Karma

Karma refers to the principle of causality where intent and actions influence future outcomes, operating across multiple lifetimes. This cosmic principle suggests that every action generates a force that returns in kind, affecting the doer. The concept encompasses both individual actions and their collective consequences across time.

Klesha

Kleshas are mental afflictions in Buddhism that obscure truth and bind beings to suffering. These include greed, hatred, delusion, pride, and envy. Overcoming kleshas is essential to liberation, as they represent the root causes of ignorance and unskillful behavior.

Kundalini

Kundalini is the latent spiritual energy coiled at the base of the spine in Hindu and yogic traditions. Awakening it involves activating energy centers (chakras), leading to spiritual enlightenment and union with the divine.

Lethe

Lethe, from Greek mythology, is the river of forgetfulness in the underworld. Souls drink from it to erase memories of past lives before reincarnation. It symbolizes the loss of identity and the cycles of rebirth in both a literal and metaphorical sense.

Levels of Infinity

Levels of Infinity refers to the mathematical and philosophical concept that there are different sizes or scales of infinite sets, with some infinities being larger than others. This hierarchical understanding of infinity demonstrates that even within unlimited quantities, distinct magnitudes exist. The concept challenges intuitive understanding of totality and limitlessness.

Loki

Loki, the Norse trickster god, is a complex figure of chaos, cunning, and transformation. He challenges divine authority and catalyzes change, often through deceit or disruption, embodying the unpredictable forces that shape existence.

Ma'at

Ma'at is the ancient Egyptian concept of cosmic order, truth, and balance. Represented as a goddess, Ma'at ensures harmony between creation, justice, and morality. Her principle underpins the universe and governs the judgment of souls in the afterlife.

Macroscale

Macroscale describes phenomena and processes occurring at large physical dimensions, typically at the level of visible objects and above. This scale encompasses everyday human experience and extends to cosmic dimensions. The macroscale demonstrates emergent properties distinct from microscale phenomena while maintaining certain underlying patterns.

Magister Templi

Understanding emptiness directly. Seeing how all constructs and frameworks are provisional tools. No attachment to systems while still using them skillfully. Beyond seeking.

Magus

Formulating new approaches from direct understanding. Natural expression of insight through whatever means are appropriate. No separation between theory and practice.

Mara

Mara is the Buddhist personification of desire, death, and delusion, the forces that bind beings to samsara. As the tempter of the Buddha, Mara symbolizes the internal struggles that hinder spiritual progress.

Megin

Megin, in Norse belief, refers to personal or divine power and might, often associated with physical strength, spiritual force, or vitality. It signifies the inherent energy within beings, capable of influencing their surroundings and forging destiny.

Mephistopheles

Mephistopheles is the devil or demon who tempts Faust, embodying cunning, cynicism, and the darker aspects of intellect. As a facilitator of Faust's desires, he does not force but exploits human weaknesses, presenting the cost of ambition and indulgence. He symbolizes the forces that challenge moral boundaries in pursuit of self-serving goals.

Metanoia

Metanoia, from Greek, signifies a profound transformation of heart or mind, often involving repentance and a shift in perspective. It is a turning point that redirects one's life toward greater meaning or spiritual awakening.

Moksha

Moksha refers to the ultimate liberation from the cycle of birth, death, and rebirth (samsara) in Hinduism, Buddhism, and Jainism. It signifies the realization of one's true nature and union with the divine, achieved through self-discipline, meditation, and spiritual wisdom.

Microscale

Microscale refers to phenomena and processes occurring at extremely small physical dimensions, typically at the cellular level or smaller. This level of reality operates according to distinctive physical laws and principles. The microscale reveals fundamental patterns that often reflect or influence larger-scale phenomena.

Nirvana

Nirvana is the ultimate goal in Buddhism, a state of liberation from suffering and the cycle of rebirth. It is characterized by peace, non-attachment, and freedom from ignorance. Nirvana represents the extinguishing of the flames of desire and the realization of truth.

Nirya

Nirya represents a state of complete emptiness or void that paradoxically contains all potential. This concept describes an absolute state beyond conventional dualities of existence and non-existence. The term encompasses both the ultimate negation and the source of all manifestation.

Odin

Odin is the Allfather in Norse mythology, a god of wisdom, war, poetry, and magic. He sacrifices for knowledge, exemplifying the relentless pursuit of truth and the balance between creation and destruction in the cosmic order.

Oni

Oni are mythical demons from Japanese folklore, often depicted as fearsome creatures with horns, sharp claws, and red or blue skin. They are commonly associated with punishment, chaos, and the forces of destruction, appearing as both antagonists and agents of karmic retribution.

Orthogonal Time

Orthogonal time refers to a dimension of time that exists perpendicular to the linear progression of past, present, and future. It represents a timeless, eternal plane where all moments, events, and truths coexist simultaneously, accessible without sequential order. Unlike linear time, it enables understanding and interaction with phenomena as enduring, interconnected realities rather than fleeting, chronological events.

Panentheism

Panentheism is a metaphysical conception that divinity permeates and interpenetrates all of reality, while simultaneously transcending it. This differs from pantheism in that the divine is seen as both immanent within and extending beyond the universe, rather than being identical with it. This model suggests that the universe exists within divinity, much as cells exist within a body while the body's consciousness transcends its physical components.

Panpsychism

Panpsychism is the philosophical view that consciousness is a fundamental and ubiquitous property of the universe. It suggests that even the smallest particles of matter have some level of mental life, albeit rudimentary. This idea has roots in ancient philosophy and has been explored by various thinkers throughout history. While it might seem counterintuitive, panpsychism offers a potential framework for understanding the relationship between mind and matter.

Pascal's Wager

Pascal's Wager, formulated by philosopher Blaise Pascal, argues that believing in God is the most rational choice even without proof. The logic follows that if God exists, believers gain infinite rewards (heaven) while suffering finite costs (religious obligations), whereas non-believers risk infinite loss (hell) to gain finite benefits. Critics note this ignores other religions' gods and assumes belief can be chosen pragmatically rather than arising from genuine conviction.

Philosophus

Fire work. Really understanding that you create your own meaning. Taking responsibility for your interpretations and beliefs. Developing passion and drive while staying rational. Testing ideas against reality.

Pistis

Pistis, in Gnostic and Christian traditions, represents faith, trust, or belief in divine truth. It is the foundational principle that bridges human consciousness with the spiritual realm, enabling alignment with higher reality through devotion and insight.

Pluto

Pluto, the Roman god of the underworld, governs death, the afterlife, and hidden wealth. He is a ruler of transformation, presiding over the boundary between life and death. His domain symbolizes both decay and regeneration within cycles of existence.

Pneuma

In Gnostic cosmology, Pneuma is the divine spark or spirit within humans that connects them to the higher, transcendent realms. It contrasts with the material body and psyche, serving as the key to spiritual liberation.

Portal

Crisis point between Philosophus and Dominus Liminis. Everything falls apart. Inherited frameworks stop working. Sitting with uncertainty and confusion. No bypassing this stage – have to go through it. Equivalent to Abyss.

Portent

Portent refers to a sign or warning that a momentous or calamitous event is likely to occur. These omens are understood as natural or supernatural indicators of future events. The concept implies a meaningful connection between seemingly unrelated phenomena.

Principle of Correspondence

The Principle of Correspondence posits that there are consistent patterns of correlation between different levels of reality, often expressed as "as above, so below." This principle suggests that microcosmic systems reflect macrocosmic ones, and vice versa. The concept implies that studying one level of reality can yield insights into other levels.

Pratyekabuddha

A Pratyekabuddha, or "solitary enlightened one," is an individual who attains enlightenment independently, without reliance on a teacher or external guidance. Unlike Arhats, who achieve enlightenment by following the teachings of a Buddha, or bodhisattvas, who dedicate their lives to the spiritual liberation of others, Pratyekabuddhas may not actively teach or establish a spiritual following.

Precognition

Precognition is the purported ability to acquire direct knowledge of future events before they occur, through means other than deduction from present information. This faculty is distinguished from prediction based on current data by its apparent access to information not available through ordinary sensory channels. The phenomenon suggests a non-linear relationship with time and causality.

Psychic Body

Psychic Body describes an energetic counterpart to the physical body that serves as the seat of consciousness and psychic abilities. This subtle form is considered capable of perception and action beyond physical limitations. The concept suggests a structure through which consciousness operates independently of physical mechanisms.

Psychurgy

Psychurgy refers to the practical application of psychic or spiritual forces to affect change in material reality. This practice involves the deliberate use of mental or spiritual energy to influence physical outcomes. The term encompasses various techniques for manifesting psychological force in the material world.

Purusha

Purusha, in Indian philosophy, is the cosmic spirit or universal consciousness, distinct from Prakriti (material nature). It is the eternal, unchanging essence of reality and the ultimate observer of existence.

Recursion

Recursion describes a process wherein the output of one iteration becomes the input for the next, creating a self-referential or nested pattern. This principle appears in mathematics, computer science, art, and natural systems. The concept enables complex structures and processes to emerge from simple rules through self-reference.

Rhizome

A rhizome is a philosophical concept describing a non-hierarchical system of organization where any point can connect to any other point, similar to the botanical structure of the same name. Unlike traditional tree-like hierarchies with clear beginnings and ends, rhizomes operate through principles of multiplicity, heterogeneity, and asignifying rupture. This model emphasizes horizontal and trans-species connections, allowing for multiple, non-hierarchical entry and exit points. Rhizomes can be broken at any point but will regenerate along old or new lines, demonstrating resilience and adaptability.

Rune

Runes are symbols from the Norse alphabet, imbued with magical and divinatory power. Each rune conveys specific meanings and energies, often used in rituals, carvings, or spells to connect with spiritual forces and guide fate.

Samael

Samael, often depicted as an angel of death or accuser in Jewish mysticism, is both a destroyer and purifier. He is a dual figure, embodying divine judgment and the necessary forces of decay and renewal.

Samyaksambuddha

A Samyaksambuddha is a fully awakened being who achieves enlightenment independently and shares the path with others. This rare figure, embodying ultimate wisdom and compassion, has the ability to articulate profound truths and lead others toward liberation without external guidance.

Sefira/Sefirot

The Sefirot, from Kabbalistic mysticism, are ten emanations of divine energy that structure the cosmos and human experience. These attributes—ranging from mercy to judgment—form the Tree of Life, a symbolic map of spiritual ascent and the interplay between divine will and human action.

Seidr

Seidr is a form of Norse magic associated with prophecy and shaping destiny. Practiced by Volvas and sometimes gods like Odin and Freyja, it involves trance states and ritual acts to manipulate the threads of fate and uncover hidden knowledge.

Shaman

A Shaman is a religious specialist who acts as an intermediary between the human world and the spirit realms through altered states of consciousness. These practitioners are believed to have the ability to heal, divine information, and influence spiritual forces. The role traditionally involves direct experience with and manipulation of supernatural energies.

Sheol

Sheol is the Hebrew term for the underworld or grave, a shadowy realm where souls reside after death. It is neither a place of reward nor punishment but a neutral space of waiting, characterized by silence and obscurity.

Smooth Space

Smooth space represents a conceptual environment characterized by continuous variation and intensive properties rather than fixed measurements or points. This type exists in contrast to "striated" space, which is measured, divided, and organized according to fixed points and coordinates. Smooth space is occupied by intensities and events rather than formed and perceived things, facilitating nomadic distribution rather than sedentary division. It can be found in various forms: the desert, the steppe, the sea, and in artistic, musical, or mathematical contexts. The concept suggests a space of pure becoming where movement is not determined by points but by trajectories. While smooth space can be captured and converted into striated space through measurement and division, it also possesses the potential to disrupt and transform striated spaces. This interplay between smooth and striated spaces describes different modes of organizing and experiencing reality.

Soothsaying

Soothsaying encompasses various practices of divination or prophecy aimed at gaining information about future or hidden events. This category includes numerous techniques for accessing information beyond ordinary perception. The practice typically involves specific methods of interpretation and symbolic systems.

Subspace

A subspace is a smaller, localized domain within the including space, often defined by specific conditions, relationships, or phenomena. It is temporary and specialized, emerging to address or manifest particular dynamics, but it relies on and eventually returns to the including space for its existence. Subspaces are transient, while the including space remains overarching and continuous.

Sunyata

Sunyata, or "emptiness," is a Buddhist concept denoting the absence of intrinsic existence in all phenomena. It emphasizes interdependence and impermanence, dismantling attachment and self-centered views to reveal the ultimate nature of reality.

Seven Hermetic Principles

The Seven Hermetic Principles are a set of philosophical and spiritual principles derived from ancient Hermetic texts, particularly the Kybalion. These principles, often referred to as the Laws of the Universe, are said to govern the workings of the universe and human life. They include concepts such as Mentalism (all is mind), Vibration (everything vibrates), Polarity (everything has its opposite), and Cause and Effect. These principles have been influential in various esoteric traditions, including Hermeticism, Theosophy, and New Age thought.

Symbology

Symbology studies the nature, formation, and interpretation of symbols and symbolic systems across cultures, disciplines, and time periods. This field examines how abstract ideas, cultural values, and complex concepts are represented through visual, verbal, or mathematical symbols, considering their historical development and psychological impact. The discipline encompasses both the analysis of established symbolic systems and the ways symbols acquire, maintain, or change their meanings within different contexts.

Syncretism

Syncretism describes the combining or amalgamation of different religions, cultures, or schools of thought into new, hybrid forms. This process involves the fusion of distinct traditions while maintaining recognizable elements from the original sources. Syncretism often occurs naturally through cultural contact and exchange.

Synergy

Synergy describes the interaction of multiple elements in a system to produce a combined effect greater than the sum of their separate effects. This principle explains how cooperative interaction creates enhanced results. The concept applies across physical, social, and metaphysical systems.

Teleology

Teleology describes the philosophical study of natural or moral phenomena in terms of their purposes or final causes. This approach examines how purpose and design manifest in nature and human affairs. The concept suggests that developments are guided by their ultimate ends rather than just their immediate causes.

The Great Work

A central concept in alchemy and esotericism, the Great Work is the process of achieving spiritual and material transformation. It represents refining the self through stages of purification, illumination, and unification to reach enlightenment or the "Philosopher's Stone." It is both a personal and universal pursuit of perfection.

Theodicy

Theodicy attempts to resolve the philosophical problem of why a perfectly good, all-powerful deity would permit evil and suffering to exist. This reconciliation effort addresses the apparent contradiction between divine omnipotence, divine benevolence, and the existence of evil. Traditional arguments include free will defense, soul-making theodicy, and the concept that apparent evils serve greater goods.

Theosis

Theosis refers to the transformation or elevation of human nature into union with divine nature. This ancient concept describes a process where mortals gradually take on divine qualities through direct participation in divinity. The process is often compared to iron in a forge becoming fire-like while remaining iron.

Theurgy

Theurgy describes magical practices aimed at purifying the soul and establishing contact with divine beings. This form of spiritual practice seeks transformation through ritual interaction with divine forces. The approach emphasizes personal spiritual development alongside practical magical operations.

Tiamat

Tiamat represents a primordial goddess of chaos and the sea in Mesopotamian mythology. This entity embodies the principle of creative chaos from which ordered reality emerges. The figure symbolizes both destructive and generative aspects of primordial forces.

Tikkun Olam

Rooted in Jewish mysticism, "Tikkun Olam" means "repairing the world." The Tikkun Plan refers to intentional efforts to restore balance, harmony, and moral order by aligning individual and collective actions with principles that nurture dignity, justice, and spiritual growth. It emphasizes active participation in healing both the material and metaphysical aspects of existence.

Thaumaturgy

Thaumaturgy refers to the practice of working wonders or performing miracles through supernatural means. This category of magic focuses on producing observable effects in the physical world. The practice typically involves specific rituals and techniques for manifesting magical results.

Transformative Pragmatism

Transformative Pragmatism describes a philosophical approach that combines practical problem-solving with the goal of fundamental change in individuals or systems. This methodology seeks to achieve practical results while facilitating deeper transformation. The approach integrates immediate utility with long-term evolutionary development.

Ultimatum Game

The Ultimatum Game is an economic experiment studying how people balance self-interest with fairness in resource distribution. In this game, one player must decide how to split a sum with another player, who can either accept or reject the offer, with rejection resulting in neither player receiving anything. The game reveals how social and psychological factors influence economic decision-making, and generally challenges the conception of rational consumerism.

Undetectability

Undetectability refers to the quality or state of being impossible to detect or observe through any means of perception or measurement. This concept extends beyond mere invisibility to encompass all forms of detection, including technological, magical, or sensory methods. The state implies complete absence from detection across multiple dimensions or modes of observation.

Urreligion

Urreligion refers to the concept of a "primordial" or "original" religion, thought to embody the earliest and most basic spiritual practices and beliefs of humanity. It is rooted in the idea that all religions may stem from a single, ancient religious framework or a shared spiritual consciousness. Scholars and anthropologists often explore this concept in relation to prehistoric societies, focusing on practices like animism, ancestor worship, and nature-based rituals. These are typically linked to the human need to explain natural phenomena, establish social cohesion, and grapple with existential questions.

Distinguishing Urreligion from later religions lies in its simplicity and universality. Unlike organized religions with structured doctrines, sacred texts, or institutional hierarchies, Urreligion is characterized by its direct connection to daily life, communal practices, and the environment. It was more practical than ideological, aimed at survival and harmony with nature, making it distinct from the complex theological systems that developed later.

Vak Tattva

Vak Tattva refers to the principle of speech and its creative power in Hindu and Tantric traditions. It embodies the sacred energy of sound as the source of creation, linking language, thought, and divine manifestation, and means to connect one's jiva and ahamkara together.

Valley of the Shadow of Death

The Valley of Death symbolizes the transitional space between life and death, often depicted as a shadowy or foreboding place in Abrahamic and poetic traditions. It represents fear, uncertainty, and the confrontation with mortality, yet also serves as a liminal stage leading to renewal or judgment, depending on one's spiritual path.

Vanir

The Vanir are a group of Norse gods associated with fertility, prosperity, and nature. They contrast with the Aesir, the warrior gods, and represent harmony, abundance, and the nurturing cycles of life.

Variegation

Variegation describes the condition of displaying different colors, forms, or qualities in patterns, particularly when these variations occur naturally. This quality can apply to physical appearance, conceptual frameworks, or energetic patterns. The term implies an organized diversity rather than random variation.

Venus

Venus, named after the Roman goddess of love and beauty, is not only a celestial body but also a symbol deeply entwined with mathematical and mystical patterns. Its apparent movement in the sky over eight years creates a pentagram-shaped cycle, linking it to the symbol of harmony, symmetry, and the interplay of the spiritual and material worlds. Similarly, the octogram, an eight-pointed star, has historical ties to balance, cosmic order, and regenerative cycles, resonating with Venus's associations with renewal and aesthetic perfection. These geometric and astronomical connections imbue Venus with layered meanings that correspond to its planetary identity, making it a potent symbol of interconnectedness in spiritual and metaphysical systems.

Volva

A Volva is a Norse seeress or shamanic practitioner skilled in prophecy and magic, often serving as an intermediary between humans and the divine. These women wield seidr, a form of Norse sorcery, to shape destiny and reveal hidden truths.

Wyrd

Wyrd is an Old English term often translated as "fate," though its meaning is more nuanced and dynamic than the fixed predestination implied by modern usage. Rooted in Anglo-Saxon and Norse thought, wyrd represents the unfolding of events as shaped by past actions, both individual and collective, within an interconnected web of cause and effect. It is closely tied to the concept of "weaving," with life's threads being spun, measured, and cut by forces beyond human control, often associated with the Norns in Norse mythology. Unlike rigid determinism, wyrd allows for human agency to influence the patterns of existence, though within the constraints of an overarching cosmic order.

Yaldabaoth

Yaldabaoth, in Gnostic cosmology, is the ignorant demiurge who creates the material world. He is a flawed, arrogant figure, representing the entrapment of spirit in matter and the need for spiritual awakening to transcend it.

Ymir

Ymir is the primordial giant in Norse cosmology, whose body forms the world after his death. He embodies the raw material of creation from Ginnungagap, sacrificed to establish cosmic order, and represents the paradox of destruction as a prelude to life.